THE MISSIONARY HERALD

AT HOME AND ABROAD

MARCH 1936

Pacific School of Religion
Berkeley, Calif.

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The Missionary Herald

At Home and Abroad

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Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXII **MARCH, 1936** **No. 3**

Foreword

Our March number majors in Church Extension and especially in the work in the Pacific Northwest, since it was a hundred years ago that Whitman and Spalding crossed this continent.

Rev. Raymond Walker is pastor of the First Church, Portland, Oregon; Rev. Joel Harper of the Westminster Church, Spokane, Washington; Rev. Lucius O. Baird is Superintendent Emeritus of the Washington State Conference; Rev. Carl H. Veazie is pastor of the First Church, Tacoma, Washington; and Rev. Max Webster, home missionary in Montana for six years, is pastor of a group of churches in Vermont. We would also call attention to the biographical sketches of both new and retiring personnel of the Church Extension Boards, and to the account of the functions of these boards in "Specializing in Problems."

A centenary on the foreign field also has its place in this number, and a secretary of the American Board tabulates returns of the peace plebiscite from foreign missionaries.

Mrs. Drake is wife of the pastor of the Old Orchard Church at Webster Groves, Missouri.

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COVER. Mount Baker and Chain Lake. Courtesy Northern Pacific Railroad. Photo by Bert Huntoon.

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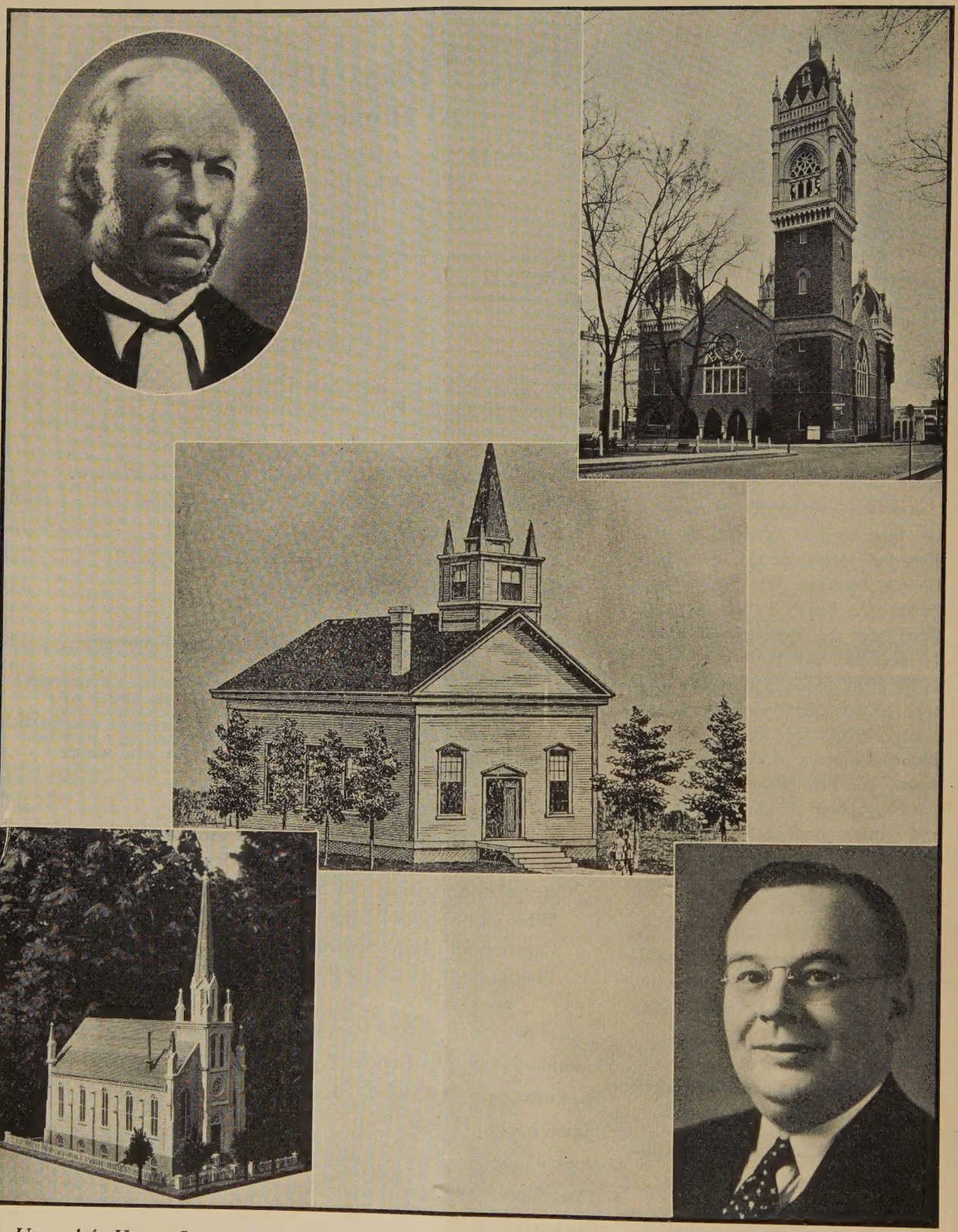
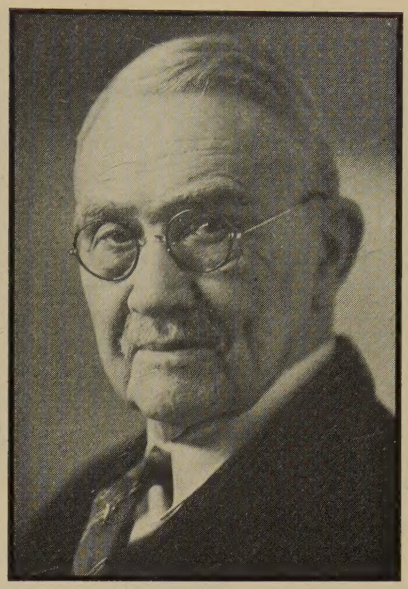


Upper left, Horace Lyman, D.D., first pastor of First Church, Portland, Oregon; lower right, Raymond B. Walker, D.D., present pastor; center, original church; below, second church; above, present church.

The Lad of the Covered Wagon

By Raymond B. Walker



Mr. Himes

OREGON's "grand old man," one of the Pacific Northwest's most colorful personalities, a distinguished Congregational layman with a membership in our Portland First Church covering seventy-two years!—we present to the HERALD family, George H. Himes, curator of the Oregon Historical Society, ninety-two years of age, and at his desk every week day and in his pew every Sabbath!

It was in 1886 that the Portland pioneers began holding meetings in First Church and elected Mr. Himes their secretary. Out of humble beginnings grew the Oregon Historical Society, now housed in the magnificent Civic Auditorium, where Mr. Himes has assembled the most complete pioneer exhibit in the West. Mr. Hime's avocation became his vocation, for in 1898 he retired from business to become curator of the Oregon Historical Society.

In a very real sense Mr. Himes *is* the Historical Society; there is no better authority on pioneer history. When a boy of fourteen, he began keeping a diary and for seventy-eight years has scarcely missed a daily entry, recording weather and current events. His journals are an authentic story of the winning of the West! Probably no similar record exists in America.

This is the year of the Whitman centennial. It was eight years before George Himes' birth that Dr. Marcus Whitman and his party reached the Pacific Northwest and established the famous Waiilatpu Mission. Mr. Himes was a child three years of age when the Whitmans were massacred and the mission destroyed by Indians.

To the Himes' home in Pennsylvania came the Reverend Samuel Parker, who had preceded Whitman to the West, authorized by the American Board to make a survey. Parker was now lecturing on the Oregon Country and firing the imagination of Easterners with his story of the glories of the Pacific Northwest.

Tyrus Himes and his wife caught the "Western fever" and thereafter the compelling ambition of the couple was to move toward the setting sun. From earliest childhood George shared the family dream. A start was made and the family moved as far West as Illinois; there, for six years they remained, inhibited by illness and other obstacles. They never ceased their dreams. At last determination swept all difficulties aside; actual preparations for the great adventure were made.

The memorable day came and it was at four o'clock in the afternoon of March 21, 1853, that the oxen-drawn wagons lumbered out of town. In the company were sixteen persons including three children younger than the nine-year-old George.

What an adventure it was for a carefree lad! With his dog, Frank, he trudged beside the wagon, carrying his rifle and ready to assume his share of the family's protection!

Followed seven long, weary months; perils by storm and flood, perils from disease and starva-

Pacific School of Religion

Where wagons were lowered down a thousand-foot cliff. Mr. Himes at right

tion; perils from wild beasts and wilder men; through the dust and snow, the heat and cold, fording treacherous rivers and scaling seemingly impassable mountains!

Seven months, and today from his office window Mr. Himes watches the planes take off, to cover all that distance in approximately seven hours!

The Himes' wagons soon joined a larger train; there were a thousand men, women, and children in the caravan that finally traversed the last mountain range and halted in the virgin valleys of the Oregon Country.

With breathless interest one listens to Mr. Himes' tales of that voyage when the prairie schooners conquered the continent. The romance of it all is in his soul as he talks; one feels with him the chill mountain wind, hears the distant howling of the wolf pack and the blood-curdling war cry of the Indians!

To the nine-year-old boy it was glorious adventure; to the women the journey was an unutterable hardship; with the men it was serious business, for it was to better their living conditions and in quest of larger opportunity for their children that they came. Their conversation was all of the homes, churches, and colleges they were to establish, of the new commonwealth to be.

The one distressing memory is of the mother's insistence that the barefoot boy wash his feet before going to bed! The nightly foot-bath was the only cloud over a glorious adventure! The dog, Frank, proved a hero indeed, rescuing the little sister from drowning, driving away marauders both red and white, fighting wild beasts; and it was with profound sorrow that they left him in a shallow grave near the mountain trail.

Disaster almost overtook the company when it became necessary to lower the wagons down a thousand-foot mountain cliff. Oxen were killed and ropes made from their hides. Several of the wagons were lost and precious supplies destroyed. Three years ago, and eighty years after that perilous descent, Mr. Himes visited the very spot! (See picture.)

The Himes family first settled in the Puget Sound country near what is now Olympia, Washington. There George grew to manhood, completed the one year of schooling available, and, believing that he could best satisfy his thirst for books by becoming a printer, learned that trade.

In 1864 he moved to Portland, then a village of thirty-five hundred people living in rude shacks. Shortly thereafter Mr. Himes married, united with First Congregational Church, and for more than seventy years has been one of its

[*Continued on page 107*]

Fording the South Platte River near Julesburg; sketched July 25, 1866, by William H. Jackson

Pioneers of the "Inland Empire"

By Joel Harper

"We hear the tread of pioneers,
Of nations yet to be;
The first low wash of waves,
Where soon shall roll a human sea.

"The rudiments of empire here,
Are plastic yet and warm;
The chaos of a mighty world,
Is rounding into form."

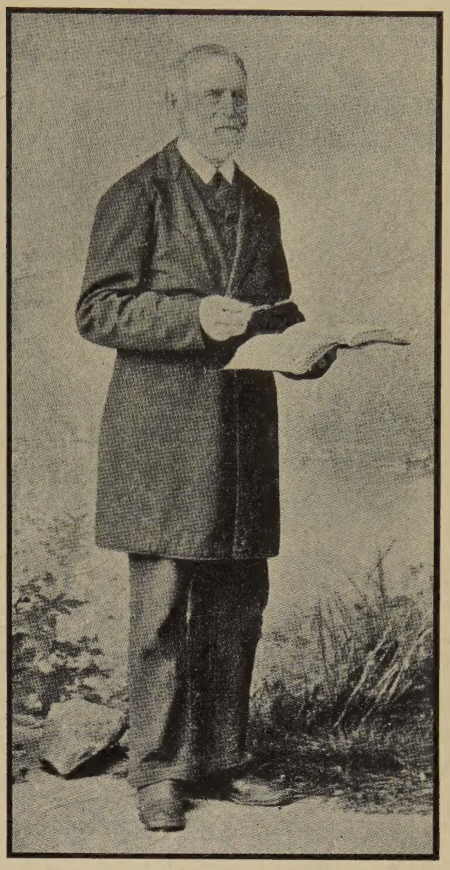
BEFORE Whittier wrote these words, thinking of the middle west, our missionaries were among the earliest pioneers to the great northwest.

One hundred years ago the Whitmans and the Spaldings crossed this continent. Mrs. Marcus Whitman and Mrs. H. H. Spalding were the first white women to cross the Rocky Mountains.

The Whitmans chose as their field of labor the Cayuse Indians and located near the present site of Walla Walla while the Spaldings went to the Nez Perces, near the present town of Lewiston, Idaho.

It was two years and six months after leaving New York that Mrs. Whitman received her first letter from her mother. It went from New York to London, then to Honolulu via Cape Horn, then to the mouth of the Columbia and overland to the Mission.

Washington was set off from the great tract known as Oregon in 1853, becoming a territory with a population of 3,965 and only 1,685 voters. Interwoven in this fascinating history-making process, the influence of the Church was exerted through the missionaries with their heroism and sacrifice.



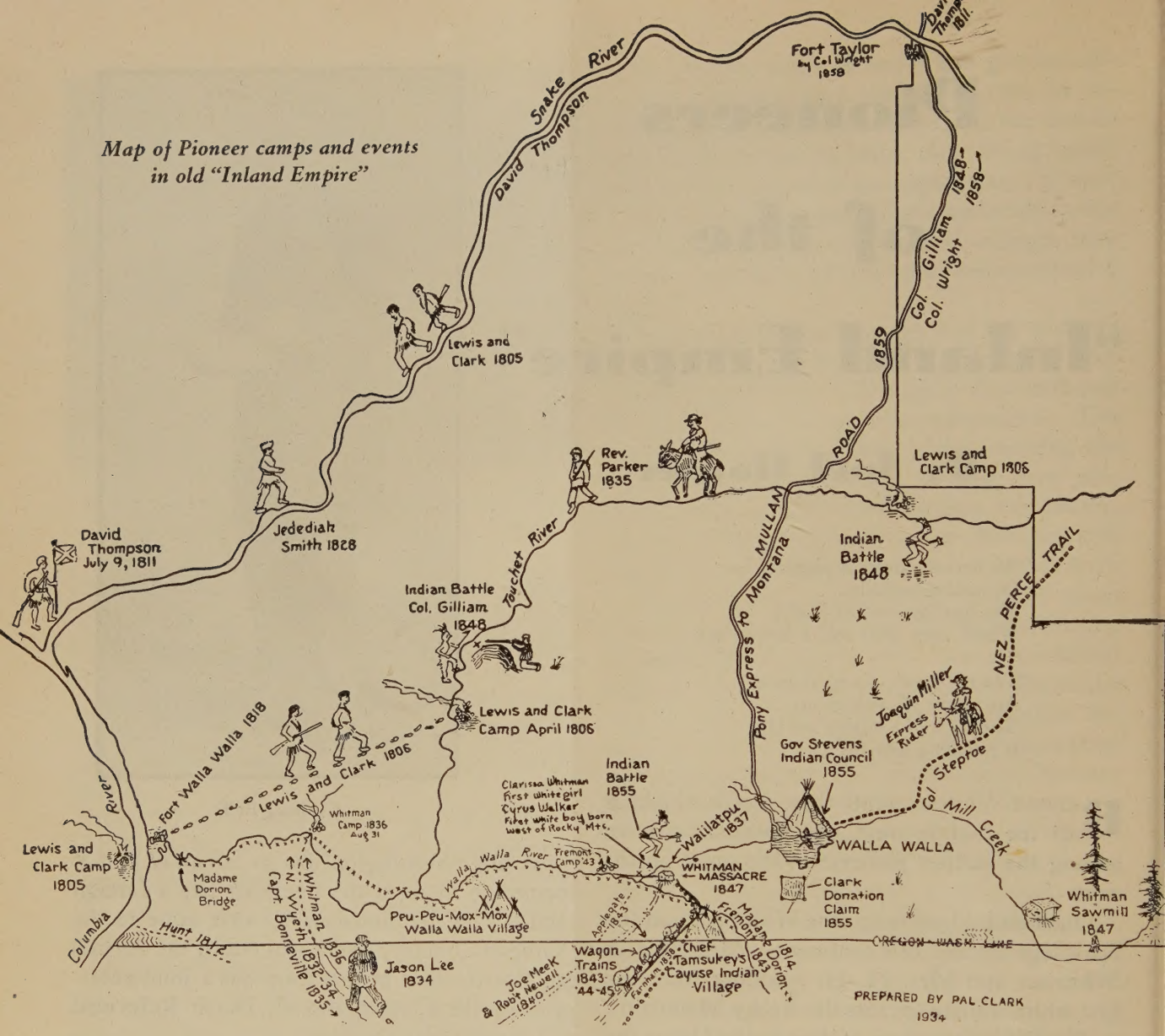
Cushing Eells

At first Washington was so far away that it seemed to those in the Far East like a foreign land. The first missionaries that came to the "Oregon Country," were sent out by the American Board which at that time was a joint enterprise of the Congregational, Dutch Reformed and Presbyterian churches.

The missionaries were chosen without reference to their denominational affiliation. With the Whitman massacre all the missionaries were expelled from the upper Columbia country and for ten years the Inland Empire (Eastern Washington, Northern Idaho and Eastern Oregon) was given over to savage warfare.

Following in the footsteps of Dr. and Mrs. Marcus Whitman and their party were Cushing Eells and Elkanah Walker who, with their brides, came into the Inland Empire in the autumn of 1838.

A war among the Zulus prevented Eells from going to Africa so the American Board sent him to Oregon instead. Leaving their wives at Dr. Whitman's mission in the Walla Walla country, Eells and Walker came on to the Spokane coun-



try and located a mission at Tshimakain, on what is now Walker's prairie some forty miles from Spokane.

The next Spring, with their wives, they began their work as foreign missionaries, in what is now Eastern Washington but which was at that time the far flung frontier of Christian missions.

Following the Whitman massacre at Waiilatpu, in 1847, Indian uprisings swept over the upper Columbia like a prairie fire, forcing Eells and Walker to seek safety in the Willamette valley of Oregon.

But "Father Eells," as he came affectionately to be called, was not content. The call of the bunchgrass country was strong and persistent. Yielding to its subtle power he went in 1860 to Walla Walla as a Home Missionary at his own expense.

For twelve years he preached and taught and labored for Whitman seminary, now Whitman College, the institution of his own founding.

Standing by the grave of his martyred friend, Dr. Whitman, Eells afterward said: "The Power of the Highest came upon me," and he then and there consecrated himself to found a fitting memorial. By Whitman's lonely grave the idea was conceived which since has developed into Whitman College.

The following entries from Eell's daily journal reveal the passion of his soul for the future of Whitman College. "May 11, 1885, Day and night I cry for Whitman College." "April 15, 1889, I plead in behalf of Whitman College." "October 2, 1891, Dreamed about Whitman College; awoke; was exercised in wrestling prayer for the College. It seemed that the agony

was so great that body and spirit would part." His frequent utterance was: "I could die for Whitman College."

The Congregational church at Walla Walla, organized in 1865, was the first in what is now the state of Washington. As the settlers increased in number, churches were organized.

Ahtanum, not far from Yakima, was organized in 1873. In 1877 our church at Colfax came into being. Then followed Yakima, Spokane, and Chewelah in 1879. Enoch Selquawia, the Indian and his wife, were charter members of the First Church (now Westminster) Spokane.

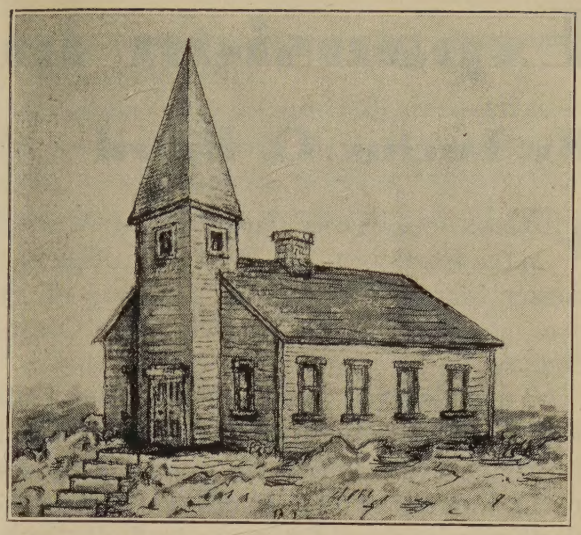
Every Congregational church in Eastern Washington was helped by Father Eells with personal gifts even though he had not organized it. At the Dalles, Walla Walla, Colfax, Chewelah, Cheney, Medical Lake, Spokane, Sprague, Dayton, Pleasant Prairie, and Pullman, he gave material aid assisting in the organization of nine of them and serving six as pastor. To nine churches he gave bells.

He died on his eighty-third birthday, more revered and loved than any man who ever lived in this area. He was often called the "St. Paul of Eastern Washington."

The National Council of Congregational Churches, at their triennial meeting in Concord, New Hampshire, elected Cushing Eells as assistant moderator. He was greeted with cheers as, The John the Baptist of the Home Missionary Society, an honor which "stupefied him with amazement."

Dr. Lyman Abbott said of Cushing Eells, "A man of quiet and beautiful character, of unsurpassed consecration and one to whom the United States owes a far greater debt than to many who have occupied far more conspicuous places in history."

Present Westminster Church, Spokane



First Westminster Church, Spokane

I should like to tell the story of others into whose labors we have entered, such as Henry T. Cowley, N. F. Cobleigh, Samuel Greene, T. W. Walters and Jonathan Edwards, all of whom were foundation builders and humble heroes of home missions.

It would be gross ingratitude to not recognize and pay high honor to the members of the Yale Band who came to Eastern Washington in the year 1889. Their arrival marked an epoch in the development of the Congregational work and the Kingdom of God.

This band was composed of Messrs. S. B. L. Penrose, Lucius O. Baird, Edward Lincoln Smith, Davies, Hooker and Nichols. These young men became one of the most potent factors in all lines of church and educational activity.

As Home Missions in this northwest derived their first impetus from Foreign Missions, so in turn these churches of the homeland have become the dispensers of gifts for world missions. Our field is the world and our northwest, redeemed from the wilderness by the implanting of Christian ideals, is now in turn, contributing of its power in men and means to carry on still farther from land to land, the world-wide conquest.

Expansion in Washington

By Lucius O. Baird

A beloved and veteran leader tells the story of the development of our home missionary work in his state

FOREIGN missionaries started Home Missions in the Northwest. In 1843 the foreign missionary Marcus Whitman led a caravan of settlers into what was then known as the Oregon Country.

At that time the trading post at Fort Hall, near the present city of Pocatello, Idaho, was in the hands of the Hudson Bay Company. It was to the interest of that company to keep the Northwest in its wild state, as conducive to its trade in furs.

Then, too, a Canadian territorial organization would be preferred by the Hudson Bay Company to an American one. For these reasons the emigrant trains were turned, if possible, southward to California.

Dr. Whitman, however, assured his caravan of pioneers that the mountains had been, and could be, crossed, and that the fertile country beyond was worth the hardships of entering it.

The settlers, now outnumbering the British, organized the local government on the American plan. Thus for all time the northern outlet to the Pacific and the Orient was made secure.

With these settlers home missionary work began. "Homes, Schools, Churches," the old refrain repeated itself.

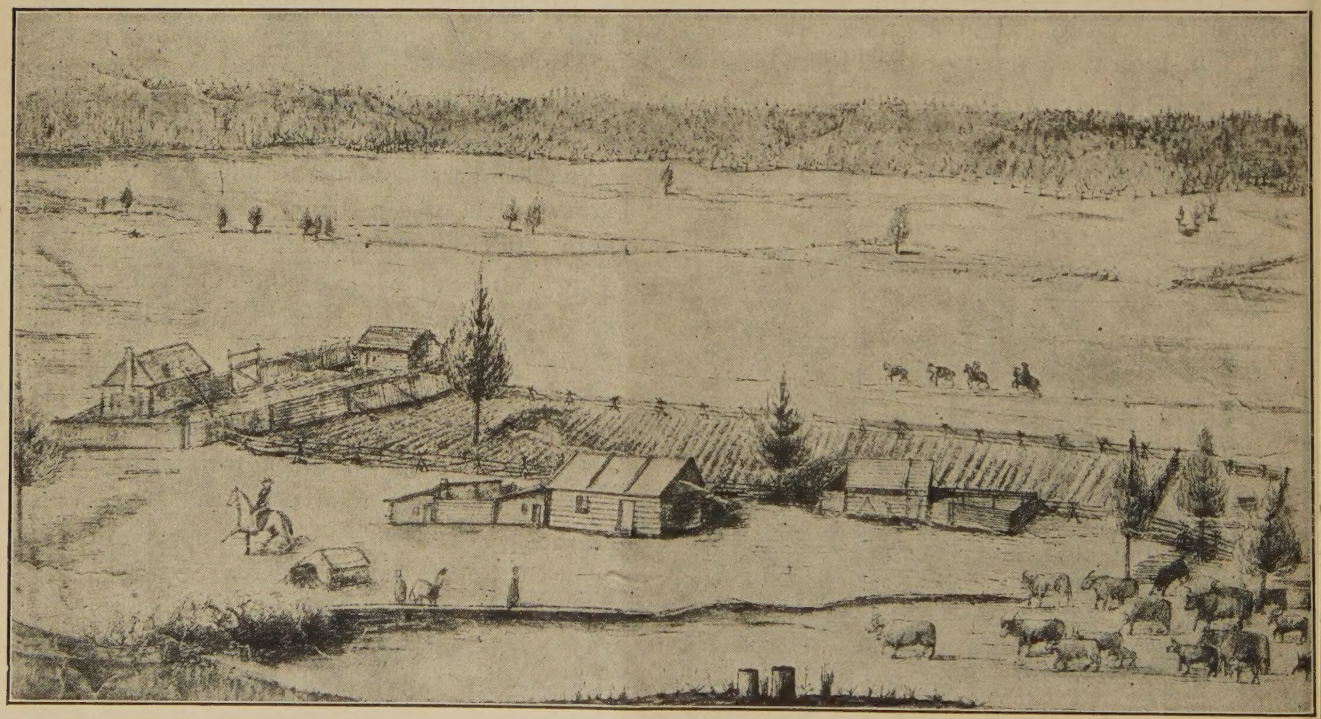
EXPANSION

The last frontier in the United States, according to James Truslow Adams, was reached in 1890. As if sensing the close of land opportunity, a torrent of home seekers moved westward. This flow was accelerated in 1898 by the discovery of gold in the Klondike.

In the first decade in the new century, Washington made a greater proportional advance in population than any other state in the Union.

The era of expansion had opened. Sunday-school workers gathered the people in ranch homes, school houses, and mess halls in the lumber camps.

Our Sunday School Society superintendent, Rev. Samuel Greene, was paddled by Indians in



The Mission at Waiilatpu

their dugout canoes to places accessible only by water. With his four helpers he had at one time one hundred and thirty-five schools under his charge.

There were six churches when Dr. Greene commenced his work. Twenty-five years later when he laid it down, there were two hundred and forty. Seventy-five per cent of these churches survive.

Every denomination followed the migrating families and when two or three were gathered together there came a field worker with offers of home missionary aid and church building assistance.

It was no wonder that when the expected boom failed to materialize many a church building was boarded up. Over the door might have been written the words found on a closed church in Alaska, "This claim worked out."

Congregationalists made their protest against denominational competition as early as 1893, when a member of the Yale Band presented a case study of Eastern Washington churches to the Association under the title "Too Many Weak and Competing Churches."

The paper was printed and its recommendation for an inter-denominational comity committee adopted. A comity council was organized but seldom secured effective action.

To avoid the waste of missionary money and the scandal of competition, an attempt to interest the laymen was made in 1926 since little coöperation was to be expected from denominational officials.

A Layman's Board of Review was authorized by the State Conference. Two laymen were appointed to seek laymen from the other denominations.

This Board was to review the missionary grants before the end of each year and make recommendations for the next year. Other denominations failed to act and the Board was not organized.

Fruitless as these attempts were, the spirit back of them was manifested by the fact that a very small per cent of missionary aid went into places where the Congregational Church was not the only church, or was the first church with settled pastoral care.

Today over one half of the churches call for home missionary aid of one kind or another. Others ought to have missionary grants in order to secure more adequate leadership. World destinies lie in the Pacific.

Expansion was not limited to church extension. The growing wealth of the state was being harnessed to self support, missions, and education. Six or seven churches were coming to self support each year.

THEN THE GREAT VENTURE!

Under the leadership of Edward Lincoln Smith and Pilgrim Church, of which he was pastor, the astonishing proposal was made that home missionary aid for the State be cut off. At that time about $3,000 per year was raised for the National Home Missionary Society, while upwards of $20,000 was required for State Missionary needs.

The State accepted the $20,000 challenge and the National Society sang the *Te Deum.* This action electrified the State. It enormously expanded the standards of giving.

Marcus Whitman

Narcissa Whitman

Three years were to be allowed for the task. One-third of the aid was cut off each year. The National Society was to continue the aid for the foreign-speaking churches, and to those in Alaska and Northern Idaho.

The other boards continued to support and promote their own work in the usual way. The State Superintendent at that time was a man with a single task.

During this period special extension work was undertaken in the major cities of the State. Groups of laymen in each place took upon themselves the raising of funds locally for work in or near their own cities.

They gave themselves to the work by manning Sunday schools and nearby missions with lay workers. The most valuable of these groups was the Congregational Extension Society of Seattle, Inc.

This in no way was an ecclesiastical society. It was a laymen's organization to bring additional fellowship and financial aid to the Congregational Churches in the city area.

In the twenties the raising of $54,000 stimulated a quarter of a million dollars investment in new church buildings.

In the decade ending in 1919, Seattle had a gain of population of 192 per cent. In Seattle, the gain in Congregational membership was 184 per cent.

In referring to this increase, Dr. Swartz, then Secretary of City Work in the C.H.M.S., in his report to the National Council Meeting of fifteen American cities of over 100,000, said, "This record will probably never be equaled within our borders."

Every church in Washington, except Plymouth Church, Seattle, has received, in one form or another, national missionary aid. The gratitude of these churches was manifest by increasing gifts on apportionment, until in the twenties, over $50,000 per year was sent in. This averaged over $3.30 per member. Since the depression the giving has dropped in about the same ratio as the rest of the country.

THE BUILDINGS NOT MADE WITH HANDS

The physical aspects of home missions are romantic and subject to tabulation, but there are more important buildings, not made with hands. Such buildings appear only to those who have eyes to see and ears to hear what the spirit says *through* churches.

In every village church there are buildings not made with hands. The sacrifices of home missionaries, their wives and their families, the loyalties of laymen and of the women not a few, the happiness of children, the comfort of the sorrowing, the benediction of the aged form the foundation, the walls, the roof tree of the buildings not made with hands.

The red blood of courage is carried by youth to fight the battles in the city. Young people have sought missionary and pulpit service. Young ministers have come into hard fields, have endured hardships as good soldiers and have gone to fill important pulpits in the East.

Besides the average home missionary town

which may need aid as long as children come and youth needs a friend, there are mining towns, and mill towns and loggers in the camps.

The average mining town has been a disgrace to industry. With missionary aid it has often been possible to keep a resident pastor in them. At other times regular services could be maintained by a stated supply. Bible vacation schools were popular with the boys and girls, and a building not made with hands manifested itself in changed lives.

Lumberjack work is personal work. It takes the missionary into the woods, sometimes with a phonograph, sometimes with a lantern and slides. Few superintendents refuse the mess hall for a service after a meal, provided the sky pilot can hold his audience.

Questions—from philosophy to red propaganda—may call for alertness, tact, and frank fronting of the problems of the day. Fairness and honesty will win. An agitator, ready to shake his fist in the minister's face, has been known to exchange books with him later and dine with him at the same table.

Home Missions are mobile. Under varying conditions, among all sorts of people, the chief rewards of missionaries are in the buildings not made with hands.

Such buildings were found at every stage: with the trapper, who wanted wide open spaces and no dwelling place; then with the gold seeker, who built the mushroom town, lived furiously, and passed on; then the logger, and a temporary mill erected.

A church might be started, receive aid, come to self-support, and yet in ten years be abandoned. Yet religion has lost less than business: a five thousand dollar manager's home has had to be sold for six hundred.

Then the farmer and the orchardist, settlers good for a score of years unless crops failed, or they were sold out for debt. By that time certain centers seemed destined to be cities, with factories established and commercial life begun.

The Church must meet all of these phases of changing life. From the beginning to the end the strong must aid the weak.

In every phase, there is the opposition of the material element that is strong, selfish and egotistical. Over against this there is also the eternal element that suffers, hopes, and grows character.

The biggest results of Home Missions are the *buildings not made with hands.*

Covered Wagon Lad [*Continued from page 100*]

stalwart leaders and one of the creative personalities of the community.

He prospered in business, reared a splendid family, and now "ninety-two years young" and Oregon's distinguished citizen, continues to love and serve God and his fellowmen.

Through the eighty-five years of its history, First Church has occupied three structures. Mr. Himes has worshiped in them all; has known every pastor beginning with Dr. Horace Lyman, organizer of the church; has held every office in it; has rarely missed a Sunday at worship.

What a life has been his! From the nine-year-old lad helping to build the pioneer's rude log hut in the virgin forest to the honored citizen of one of America's great cities!

The wilderness has been conquered; millions now dwell in the states carved out of the original Oregon Country; churches, colleges, and great universities witness to the vision and faith of the intrepid dreamers of covered-wagon days.

They were devout souls; when the Sabbath came the caravan stopped and public worship was held. Their hymns of praise resounded through mountain canyon and over the quiet prairies. Men and women of God they were, bent on His ways.

Oregon's Grand Old Man—a city park named for him; a monument erected to him; civic and fraternal organizations honoring him; First Church, on the occasion of his ninetieth birthday giving a great banquet for him—lovable, loyal, an inspiration to multitudes, in his cluttered office he sits poring over his diaries, in which are packed the romance of a century, the epic of a nation; charming visitors with his tales; radiating Christian faith and hope. He alone remains of that heroic company who in the fellowship of peril crossed the plains.

Yes, it is true: "With long life will I satisfy him and show him my salvation."

Today in Western Washington

A view of present-day Home Missions

By Carl H. Veazie

THE chief characteristic of Home Missions in Western Washington is the lack of any characteristic. If change is the law of life, we can judge that our work is surely alive, for flexibility is one of its most permanent aspects.

A glance back over the history of our state will show how the work has developed. When Marcus Whitman came here one hundred years ago, he was a foreign missionary sent to the "heathen" in the Oregon territory.

We still have plenty of heathen but we do not call them foreign. Cushing Eells soon found his place as a *home* missionary among the white settlers. [See Mr. Harper's article.] So with George Atkinson, who did much the same kind of work, and Samuel Green the old Sunday-school missionary, who started five hundred Sunday schools during his lifetime.

This pioneer movement lasted until about twenty-five years ago, and Sunday schools and churches were planted at every crossroad, village, and hamlet, and city neighborhood throughout the State.

A COMPLETE CHANGE OF PROGRAM

was forced upon us about twenty-five years ago. The rapid growth of the State had settled down to steady development. Some communities were even going backward after the timber had been logged off, and the slowing down process vitally affected the policy of our home missionary work.

At the present time, Home Missions in this part of the land has three major objectives: first, the saving of some of our old churches which have rendered marvelous service and have been independent and self-supporting for many years, but have come upon hard times through the shift of population or change of occupation, as from lumber to agriculture; second, the helping of fields which we hope will grow into strong independent churches; third, preaching the Gospel and bringing Christian service to little fields which probably will always be of a missionary nature.

In many of these places we can see no promise of future development, but there are boys and girls who need Christian training, there are men and women who need the Gospel and we feel it is our duty to carry our share of such missionary work.

The policy of our State Conference is to find a balanced program, trying to carry our fair share of the load of purely gratuitous missionary work, but also trying to build in those so-called strategic places where there is a future promise of strong development.

One of the characteristics of our work in this part of the country, which should be clearly kept in mind, is the fact that in many of the Congregational churches that we have, we very seldom find a Congregationalist. Our church members come from Presbyterian, Methodist, Baptist, Lutheran, Catholic, Seventh Day Adventist, Mormon, and what have you.

I was pastor in a small town where we made a

A logger's shack

careful religious census and found twenty-seven denominations. There were nineteen different kinds in our church and there was only one Congregational family in the town besides the pastor and they would not join the church because of not wanting to sever their membership from a church back in New England. Still we called it a Congregational church.

This mixed nature of the churches and the freedom of our organization has its advantages, but it takes a great deal of Christian tact and graciousness to minister to such a group and it also is difficult to weld them into a loyal homogeneous organization.

The free spirit of our church and its progressive nature has appealed to many people who have found joy and happiness in it. We have been able to serve the kingdom of God even though we have not always developed loyal Congregationalists.

COÖPERATION OUR GOAL

At the present moment one of the greatest goals before our home missionary work is that of fuller coöperation with the other denominations. I can assure you that there are very few points in the State where you could accuse us of being in competition and even those few are now being smoothed out through the plan of coöperation sponsored by our national denominational organizations.

From now on no money is spent by any denomination in any field in a town of less than eight thousand where there is any competition.

Shipping the logs

Our State Superintendent, Claton S. Rice, has taken a strong place of leadership in this movement. He has been made chairman of the interdenominational committee and has given himself whole-heartedly and sincerely to the task of wiping out the last vestige of denominational competition.

His intentions are to go much further even than this and to build up eventually a positive plan for union work with the other churches whereby our efficiency may be greatly increased.

The work of Home Missions today in this part of the State might well be written in one word and that is, "RICE." He is the ideal superintendent, a real pastor, who understands and sympathizes with every local problem. He is equally at home with lumberjacks or farmers or the most highly educated city congregation.

He has a marvelous grasp on the whole work and above all he is a great leader. In one year's time he has captured the hearts of all the people in the State and we have come to love him very, very dearly.

The only criticism of him is, he is doing five men's work and that is literally true; for previously we had two assistant superintendents doing field work and two Sunday-school missionaries besides the State Superintendent. All that is now combined in the one person.

And so the noble procession still continues and as Whitman and Eells and Atkinson blazed new trails, we, under the leadership of our efficient superintendent, Claton S. Rice, are planning and working for the fullest and strongest development of the kingdom of God in Western Washington.

Rural Folk and the Christian Gospel

Both the Foreign Missions Conference and the Home Missions Councils faced the problems of country life at their annual meetings

A LIVELY concern for the effective carrying of the Christian message and motive to the millions of people who live on the land marked the annual meeting of the Foreign Missions Conference of North America at Asbury Park, New Jersey, January 8–10 and the joint meeting of the Home Missions Council and the Council of Women for Home Missions in the city of Washington January 13–17. This coincidence was not due to planning but to the emergence of the same problem at the same time in both foreign and home missions.

THE FOREIGN MISSIONS CONFERENCE

The most distinctive note at the Foreign Missions Conference was struck by Toyohiko Kagawa in his plea for increased concern for country people.

"Within the last four years I have visited 126 cities in Japan," he said. "In many of them I found four or five strong churches within a square mile, while just a little way outside the city there was none at all.

"We are wasting our energy competing in the cities. Yet in 9,600 villages with a population of 30,000 there are only 170 preaching places or chapels. The big cities have 1,800 churches. We need more power in rural evangelism, in labor evangelism, and in evangelism among the fishermen.

"It was to help meet the need for workers in the villages that I organized the Farmers' Gospel Schools of which we now have one hundred in Japan. Our purpose is to take laymen for short periods of time and train them for this village ministry.

"We do not need scholars trained in the seminaries but humble men who can see the needs of the people and feel their suffering. We hope to extend these Gospel Schools so as to send trained Christian workers into each of these 9,600 villages. We want to enter at least one hundred villages a year for ten years."

Dr. Kagawa urged that one thousand new village churches be provided at a cost of not more than $280 each. Ralph E. Diffendorfer, secretary of the Methodist Board of Foreign Missions, moved that the Committee on Reference and Counsel be asked to consider how the churches of the United States and Canada might furnish the money for these chapels as an expression of international goodwill. The motion was carried while Dr. Kagawa beamed upon the gathering.

"Populations never reproduce themselves in the cities at a sufficient rate to maintain their numbers," stated John H. Reisner of the Agricultural Missions Foundation in a paper which was read in his absence.

"I can see no rapid growth of the Christian movement in any land if the Christian family does not reproduce itself. This the rural family does and the city family does not. The strategy of world Christianity demands that the rural populations be made Christian if Christianity is to progressively increase and encompass mankind."

H. T. Sun, the effervescent Chinese editor of the *Christian Farmer* said, "In the Rural Reconstruction Movement, which teaches not only better farming but literacy, sanitation, and better homes in the villages, the Christian church has found a place for service and the only real basis for an indigenous church.

"This is the only Christian movement in China that seems able to capture the imagination of the students and the younger generation."

Mrs. Frederick G. Williams delighted the conference with her story of how she and her husband had persuaded missionaries and white-collar Indians to live in mud huts and how they had introduced something approaching coëducation at Ushagram, "the village of the new day."

During the first day Francis B. Sayre, Assis-

tant Secretary of State, and Professor Rufus M. Jones of Haverford College both "moved the previous question" by considering the religious motives which underlie missions.

"Every unspoiled child is a natural mystic" said the latter, "about whom lies the larger world of eternal reality. But our secularism lays its blight on the child before the prison house has any right to cast its shadow over him.

"The mothers of India begin to teach their children to meditate when they reach their fourth year of age, which is about the time that American mothers begin to take their children to the movies. We must recover 'a hole in the sky' into a world of spiritual realities."

Perhaps the liveliest discussion of the meeting took place when some one from the floor asked a young woman who had traveled among the colleges promoting the Student Volunteer convention at Indianapolis where she met the best response to her appeal. She stated unhesitatingly that she found a greater interest in the state universities than in the denominational schools, while she rated the theological seminaries at the bottom of the list in missionary interest. Some of the older people questioned her first statement, but the one relative to the seminaries went unquestioned!

Apparently the policy adopted four years ago of restricting the attendance at the Foreign Missions Conference has been reversed, at least to the extent of welcoming a group of lay board members and a selected number of young people of the student class. Robert E. Speer was elected chairman for next year in succession to John R. Mott; and Miss Mabel Emerson of the American Board, first vice-chairman.

THE HOME MISSIONS COUNCILS

The two home missions councils have adopted the policy of considering a specific theme at their meeting each year. At the Washington gathering, business was taken care of rather expeditiously to make way for a three-day conference on the rural church which was attended by some two hundred town and country pastors, of whom nearly fifty were of our fellowship. Washington proved an advantageous location for the attendance of ministers from the South and West and for securing a number of Government experts on the program.

In an illuminating address on "Recent Important Population Movements" O. E. Baker of the Bureau of Agricultural Economics of the Department of Agriculture traced the relationship between the rise of the capitalistic system and the decline of the birth rate.

On the farm the family is the unit of life both socially and economically, with the fundamental conditions favorable to the rearing of children. In the city the sales pressure of the profit-motive-dominated capitalistic system tends to force up the standard of living at the expense of the birth rate. Today the largest families are found among farm laborers, next farm tenants, and then farm owners.

Turning to the cities, common laborers have the most children and professional people the fewest. In the city the emphasis is upon the individual rather than the family, with the result that the middle class tends to die out.

Three interesting exceptions to this declining birth rate were pointed out. The small group of American families who have been relieved of all economic pressure by their great wealth have a good birth rate. This is due partly to family pride and partly to the enjoyment people find in children when their proper care does not depress their accustomed standard of living.

In the rural sections of northern New England the birth rate is good, due in part to the French-Canadians but also to the spiritual independence of the people in not surrendering to the urban standard of living.

A correlation was also traced between the number of children and the productivity of the soil. The more prosperous the farmer, the larger his family tends to be.

Mr. Baker argued that if our civilization is to be permanent, it must rest upon agriculture. The present trend is from the city to the farm. Today there are 33,000,000 people living on the farms of this country, which is the high watermark of rural population in our entire history.

Mr. Baker claimed that our urban civilization lacks the will to survive. Only in the country do we have a proper sense of the continuity of life.

[*Continued on page 114*]

Specializing in Problems

The changing role of the Church Extension Boards

"TROUBLE-SHOOTING" for the Kingdom of God is one way of describing the present activities of the Church Extension Boards. Churches that are prosperous, self-supporting, and happy, churches with adequate buildings and a reasonable prospect of paying their bills are not the chief concern of our national home missionary organization.

WHICH CHURCHES LOOK TO US?

The home missionary churches which look to our national society for aid are located largely in those portions of the country where people encounter the greatest difficulties in making a living.

As a denomination, for example, we are responsible for the religious nurture of a couple of counties in Montana where the density of population averages one and a half persons per square mile. Three of our greatest home missionary states—North Dakota, South Dakota, and Montana—are in the portion of the country which has suffered most from drought.

Home mission leadership must carry the load in deflated Florida, and must keep the sparks of idealism glowing in the dwindling mining towns of Colorado, Kentucky, and Tennessee.

And the poor are always with us, with home missions bearing the brunt of sustaining churches in portions of Alabama and Georgia where the cash income of the people is pitiably small. The home missionary majors on those localities where life is naturally the most difficult.

Home mission administration calls for much spiritual engineering. The problem is to create effective, self-supporting, self-directing churches in localities where they do not now exist.

The raw materials for this creative task are threefold: the people of these communities, who are of all sorts, but who are frequently marked by the exaggerated individualism of the frontier; the existing ecclesiastical organizations, which are usually small in membership and oftentimes imbued with a sectarian outlook on life; the home missionary, a brave soul who often undertakes to make bricks without straw.

Translated into human terms, the picture becomes more inspiring. Here are a host of people whose spiritual needs have been accentuated by the difficult economic conditions which confront them. Here are thousands of young people growing up in uninspiring environments.

The home missionary comes as the ambassador of the Christian church. Often he is himself a young man, frequently a student from college or seminary. He puts a richer meaning into the life of the community. He brings courage to the troubled. He opens the way for young people to rise above the limitations of their immediate environment. In the process of building the church, he builds men and women of character.

The newer developments in home missions are such as to give us courage.

The ministry of the local church grows in effectiveness. One of the happier by-products of the depression is the making available to the smaller churches of a better-trained ministry.

Never were our home missionaries as well educated and as personally competent as today. They hold positions of leadership in hosts of communities. It is remarkable how many of them have been entrusted with the administration of relief funds in recent years.

DOING MUCH FOR THE YOUNG PEOPLE

Our churches are doing much for the young people who have been growing up during these years when society has had few jobs to offer youth. Every home missionary district has one or more summer conference (or assembly, as they are called in the West).

In Southern Idaho they boast that Pilgrim Cove stands at the very heart of the life of our churches. Many of these camps have been built by the ministers and are owned by our churches.

The home missionary takes to his people a large gospel. His evangel has to do with all sorts of things: community recreation, coöperative canning, public health, adult education, and the transformation of the individual through the power of Christ. As a representative of the

Christian church he undertakes to meet whatever *needs* he finds about him. The result is to present the Christian faith as a life rather than as a dogma.

No one can read far in *Anchors in a Time of Storm*, the Annual Report of the Church Extension Boards for 1934–35, without discovering that so far as the major Protestant home mission boards are concerned coöperation is the order of the day.

As Secretary Ernest M. Halliday puts it: "The boards, both state and national, have given evidence of an earnest desire to do away with overlapping and competition. Doubtless they have been somewhat assisted in this endeavor by the continued falling off of income during the last four or five years. It is apparent even to superficial observation that there exists between the executives of our mission boards a cordial spirit of fellowship which augurs well for unified effort."

As a step in this direction the five major home mission boards have prepared a Master List showing just where their funds are being spent. During recent months meetings have been held in state after state for the consideration of the cases of duplication of effort which this list has revealed. Where competition proves to be real, steps are being taken to bring about its elimination.

Applying the principles of modern home missions to local situations is a task which requires endless patience on the part of both superintendents and missionaries.

Inevitably home missions are concerned primarily with problem churches, for the congregation without troubles does not trouble the home missionary society. For the most part these are small groups located in small towns. Narrowed interests and activities sometimes result in internal strain. A church member in a small town in Montana once confessed that after the irritations of a long winter even the color of a neighbor's necktie could drive one to wrath.

Some of these home mission churches are monuments to the departed hopes of other days. They were organized in towns which expected to grow into cities, often in the midst of arid plains which the settlers hoped somehow to transform into a land flowing with milk and honey. These people have been disappointed. After years of toil they find that they have got exactly nowhere from a material standpoint.

Such experiences are not conducive to the fervent repetition of the Twenty-third Psalm or to an optimistic attitude towards one's neighbors. But the church has served them and their children through the years, and still serves them.

In addition, there are the foreign-speaking congregations which serve a useful present but whose hopes of future growth are scant. The situation of many of these churches was aptly described by the Welsh pastor who said, "I must take good care of the members I now have, for I will never be able to find any more like them."

Anyone who reads the reports of the home missionary superintendents for 1934–35 as published in *Anchors in a Time of Storm* will catch many glimpses of the multitudinous problems of our smaller churches in the less favored sections of the nation.

"This district is very dry, but has some cattle

Preaching Point

Moorhead, Montana

•

Street scene in Moorhead, Montana

left and the turkeys did well on the grasshoppers."

"These outstations are in a dry section where the population has almost disappeared."

"This is a very dry cattle country for the most part without any cattle."

"Here forces are divided by a Pentecostal group."

"The Mormons will soon organize a church which will take away some of our Sunday school teachers."

The task of our home missionary leadership is to work out satisfactory adjustments in the church life of hundreds of small communities in the far West and the South. The mistakes of yesterday cannot be undone overnight. People who have built their homes out on the plains cannot be ejected from their holdings even though it now appears that in these areas the plow should never have displaced the cow.

Nor can the cure for overchurching be applied instantly. A going congregation must go on until some better, bigger way of ministering to its constituency can be evolved.

The home missionary pastor must take a church where he finds it and lead it along toward some measure of larger usefulness.

"It is a question whether the Methodist and Congregational churches are both needed, but the personal equation is always present."

"This group should be cared for by the Methodist church sixteen miles away, and we are trying to effect an exchange which will make this possible." Thus do superintendents report.

Year in and year out this process of ecclesiastical adjustment goes on. As the country grows

Schoolhouse, Cheyenne River, Wyoming

older, as the likelihood of rapid growth becomes less, as the intense individualism of the frontier passes, the way opens for putting the church upon a satisfactory basis in first this community and then that. Disappointments come but also surprises. The chief way in which this shows in the Year Book is through a reduction in the number of churches, but the fruit in human life is an ever more effective ministry, particularly to children and young people.

There have been days when home missions were far more spectacular than at present, but never were more difficult problems faced with greater honesty and devotion.

Our fathers had the thrill of extending the church into new areas; to us has fallen the task of organizing and adjusting Christian institutions to meet the abiding needs of the people in the hard, the small, and difficult areas of American life.

As they built for their day, so must we build for ours.

Rural Folk and the Christian Gospel [*Continued from page 111*]

He pictured land as the foundation of the family and the family as the foundation of the state.

With this as a background three days were spent in discussing the problems of the rural church with fully one third of the time given to group discussions in four seminars. Some of the high spots were Perry Smith's lucid description of the development of the Larger Parish at Southwest Harbor, Maine, Tertius Van Dyke's altogether delicious account of his experiences as a small-town pastor at Washington, Connecticut, and Indian Commissioner John Collier's persuasive presentation of his program for mitigating the dire poverty of the Indian.

Ernest M. Halliday was reëlected president of the Home Missions Council for a second year, while Mrs. Millard Robinson of New York succeeded Mrs. Dan Poling as president of the Council of Women for Home Missions. The two councils are planning to hold their 1937 meeting in Cincinnati and to take as their theme the problems of the city church.

Hartford Pioneers

By the Hartford Mission Fellowship

We of the Hartford Mission Fellowship, speaking for a small but growing group of American young people, told in the November 1934 Missionary Herald of a compelling call that has come to us to consecrate our lives utterly to the creative and realistic expression in our revolutionary age of the truly Christian way of life.

Since that article was written we have become increasingly aware of the fact that our group is only one of several which independently have had very similar experiences.

INDIANAPOLIS SIGNIFICANT FOR US

This became especially clear at the Twelfth Quadrennial Convention of the Student Volunteer Movement held this winter at Indianapolis. We were impelled to seek out those present at that great gathering who already or potentially belonged in spirit to the coöperative Christian fellowship.

We set aside a room for this purpose, and to our delight it was in constant use during the free hours of the conference. In addition, both the broad idea of coöperative fellowship and the particular expression of it in our project, were presented from the platform.

The hearty and growing response has convinced us that our faith in the validity of this approach to life today seems amply justified.

The Convention was also significant to our group for another reason: we were able to make some decisive plans in regard to the future.

Though we had carefully prepared for service in China, a call came to us to go into the African copper belt.

The difficulty of that decision can be imagined, but Dr. T. H. Sun, editor of the Chinese *Christian Farmer*, was confident that there was a need and a place in China for such a group as ours, which corroborated the opinions of Dr. T. Z. Koo and President C. J. Lin.

That it would be very hard to raise the necessary money was no obstacle. Another group, moreover, would be more likely to meet the African need if we did not.

WE MAKE OUR DECISION AND TAKE ACTION

Because of these and other considerations at last it became clear that our way still led to China. Following that decision, it was only a matter of some further careful consultation with Board secretaries, and the next step could be taken.

We approached the American Board, asking if it would be willing to use its machinery to administer, from the American end, a project such as ours, rural reconstruction work in a comparatively untouched area in China, including several villages centered about a market town.

One of our chief objectives in thus presenting our cause to the Prudential Committee of the Board was to swing the project into line with the great movement of missionary activity, and yet to preserve those elements which have come to distinguish it from the more usual approach.

The relationship which we seek with an existing board is therefore designed to overcome the danger of duplicating administrative machinery, and yet to allow the Fellowship freedom in working out its principles. It implies only a minimum financial responsibility.

We are willing to undertake the difficult task of obtaining the necessary funds, and in every case we shall seek "new" money, which would not otherwise go into regular missionary budgets.

An important part of our contribution to missionary work may well be the tapping of new sources of support. Our confidence that this can be done is based on the response we have already experienced, and on our faith in the destiny of Coöperative Christian fellowship.

THE PRINCIPLES OF OUR FELLOWSHIP

The ideal of *coöperative Christian fellowship*, realized both in the personal life of the group and in its relation to its community in every aspect, economic, political, educational, recreational, medical, and ecclesiastical, is the core of the Christian way of life.

Thus, for example, we shall probably take an active part in the Christian coöperative movement to which Kagawa is so challengingly calling Christians everywhere.

Stewardship is a fundamental attitude involved in coöperative Christian fellowship. We hold every truth, every talent, every possession, as a trust from God.

For example, we feel the strong appeal of voluntary poverty. Our deep concern for the cause of the dispossessed does not permit us complacently to accept cake when so many of our brothers all over the world have not even bread.

In times of *group worship* we constantly turn to God. In Him all our trust and faith are based. We are fully aware of our impotence to accomplish by ourselves the enormous task set before us.

We seek *to know our Bible* in the clearest light possible, for instruction and inspiration.

Inevitably, *international and interdenominational* is our fellowship. We are not first of all Presbyterian, or Congregational, or Baptist; not Chinese, nor German, nor American, but citizens of a world community and members of the Body of Christ, the Church, the inclusive and universal fellowship of followers of the Way.

We are dedicated to the Christian cause as expressed in these principles, and want to ensure the appointment, not necessarily of ourselves, but of those who are best fitted to accomplish these ends, whoever they may be.

If wise and desirable, we wish to recommend some of our immediate group who feel impelled to work in China, and have carefully prepared themselves for it.

We would also suggest that the purposes of the Fellowship may be carried out by enabling recalled missionaries to return to the field and make use of their training, experience, and vision in this project. We ask only that they, like any other participants, meet not only the standards and requirements of the boards, but also those of the Fellowship.

We are definitely looking forward to coöperation with and supervision by Chinese Christians.

It is highly desirable to seek association with some specific missionary group in China as well as with an accredited sending agency in this country.

ACTION OF THE AMERICAN BOARD

The action of the Prudential Committee of the American Board on these proposals has been both realistic and inspiring. We feel that the chief concern of this body is that the Fellowship be effective over a long period through adequate recognition of the difficulties involved in launching the project, and through the assurance of financial stability before the initial step in active work on the field is taken.

We heartily agree with them in principle, and are now attempting to work out a mutually satisfactory arrangement. We feel deeply the far-reaching importance of the idea of coöperative Christian fellowship in the foreign missionary enterprise, and we offer ourselves to all who want to make use of us in its furtherance through church and student groups.

We believe that the specific project with China which we have described is a most apt and vital exemplification of our ideals and that it can release them very effectively in our world.

In a common cause, therefore, we young people present ourselves to you of the Congregational and Christian Churches for your prayer, counsel, and coöperation.

We would assume our share in the glorious mission which Christianity, in the face of great obstacles, is carrying forward—the realization of the love of God in the lives of men.

Plymouth Peace Play Contest

Sponsored by the Council for Social Action of the Congregational and Christian Churches

Wanted: a one-act play on the general theme of peace. The scene of the play may be located in any place, at any time, depicting any situation, but obviously the play should have implications pertinent to the present world need. The theme may be developed from the international, interracial, economic, or religious aspect of peace.

There is no limit to the number of characters, but the play is to be made available for amateur performance and should be written with that fact in mind. It may be any length, preferably under one hour's playing time.

The judges of the contest will be: Whitford Kane, actor and producer, New York City; Robert Morss Lovett, University of Chicago and Hull House; Louise Leonard Wright, Chairman International Relations, National League of Women Voters.

Walter H. Baker Company, Boston, who are specializing in distinctive peace plays, will pay to the playwright of the winning play one hundred dollars and will make publishing arrangements with the authors of such other of the plays submitted as meet their needs. The winning play will be published without royalty fee.

It is expected that the prize play will have its premier showing at the General Conference of Congregational and Christian Churches at Mount Holyoke College, South Hadley, Massachusetts, in June, 1936.

The cost of production and promotion will be borne by the Young Peoples' Organizations of Plymouth Congregational Church, Minneapolis, Minnesota.

The contest closes April 20, 1936.

Address all plays

PLYMOUTH PEACE PLAY CONTEST

5757 University Avenue - - Chicago, Ill.

Camera News

By

Dorothy P. Cushing

VIBRANT YOUTH

One of eleven girls from Wenshan School who attended the North Fukien Student Christian Union Conference held in beautiful Sharp Peake-on-the-sea, 30 miles from Foochow, China. With the Pacific in the background, this dainty example of China's young womanhood looks alertly into the future. "Many were the heart-searchings at this conference," says Miss Lyda S. Houston. "I have attended many conferences for students in America," she adds, "but I have never heard more honest discussion of questions facing youth today."

"A GOOD TIME WAS HAD BY ALL"

Students from Fukien Christian University, Foochow, have a stunt night. Reading, talking, and music, with a group of curious little country boys watching—and perhaps wondering if they will ever attain to such an enviable state in life!

INTRODUCING THE LORBEERS

Mr. and Mrs. Lloyd L. Lorbeer, Esther M. and Ernest H. Lorbeer and two friends, of Pasumalai, India. The Pasumalai High and Training Schools, of which Mr. Lorbeer is the head, are giving practical training to the future leaders of India, especially in the villages to which they go even now to do social service work along lines of health and literacy. Fundamentally, as the Lorbeers express it, "Our job is to build Christ-like character."

PRAISE AND PRAISE'S BROTHER

Children of a Christian family in Taiku, North China. Small brother's padded "bib" makes him look like a jolly little baseball catcher. When you think of North China today, think of Christians like Praise and her mother and father.

EXHIBITS A, B, C, D, AND E

Five graduates of the Alice Williams School for Married Women, Taiku, North China (Miss Gladys M. Williams, Principal), with Miss Wu and Miss Lu, teachers. This is the class of 1934 and here is the story of what they have done with their training: One has opened a day school for girls in her home, another is studying at the Peiping Women's Bible School, the third is helping her husband in his pastoral work, the fourth has found a little industry in her house, and the last is living at home and doubtless making her influence felt throughout the neighborhood. This year the class was smaller, with only two graduates, but one is already doing advance work at Fenchow Bible School and the second is in a good midwifery school where she took third place in a list of 89 applicants. The mothers bring their children to school and in the lower right hand corner of this page is an appealing example of babyhood. Miss Flora K. Heebner was the founder of the Alice Williams School. The school was named for "Mother" Williams, whose welcome back to China with firecrackers, roses and the Oberlin Cheer by Chinese Oberlin alumni was described by Mrs. Hausske in the February MISSIONARY HERALD. Gladys Williams is her daughter. Mr. Williams was martyred in the Boxer uprising.

THE FOUR K'S

(*Left*) Rev. and Dr. Ralph R. Keithahn with Merle Marie and Richard, Jr., who are doing community welfare and medical work in Devakottai, India. Mr. Keithahn, with fellow missionaries, is active in the Council of the Federation of the International Fellowships, which has as its slogan, "Under Heaven One Family."

PRIZE WINNER

Born in the Alice Williams School, brought up "according to Hoyle," and serving as a model baby for the home economics class, Miss Virtue Spring surveys the world from the lap of her proud mother, who isn't ashamed of the fact that her first baby is a girl.

A Lenten Devotional Service

By Mrs. G. B. Drake of Missouri

Excellency of Christ

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free:
If any be but weak, how strong is He!
To dead men life is He, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher*

Leader: As we, during this Lenten season, review reverently the life of our Lord we are aware that His whole life forecast the power of His resurrection. Step by step He manifested and taught the way of increasingly greater spiritual power.

First, we may note His habits of prayer and meditation as an important step to power in life and in service. It is the most natural thing in the world for God to work through people who take time for thinking and talking things over with Him.

If radio's slim fingers
Can pluck a melody from night
And toss it over
A continent or a sea;
If the petaled white notes
Of a violin
Are blown across the mountains
Or the city's din;
If songs like crimson roses
Are culled from thin blue air—
Why should mortals wonder
If God hears prayer?

—*Ethel Romig Fuller*
from CHRISTIAN CENTURY

Prayer: Our Father, may we today follow our Master into the quiet places of meditation and prayer where we may become attuned with His will.

We thank Thee for the age in which we live. Wilt Thou clarify our vision and help us that we may not allow the visions of truth to become clouded by selfishness and thoughtlessness of Thy plan.

May we use the new discoveries and the new knowledge according to the light of Thy truth and may we go forth to serve in the power of Thy presence. Amen.

Hymn: "My faith Looks Up to Thee."

Scripture: Mark 8:31–36.

Leader: With love the keynote of His life and ministry, we see our Master filling His days with teaching and service for others. Most challenging is the picture as we see Him ministering to human and spiritual needs as he moves from place to place. More and more as we follow this loving, masterful personality do we see His scale of values unfold and we discover His philosophy of life and wish to make it ours.

A new meaning of life and a clearer conception of God awaits everyone who studies the life of Him who said that He and the Father were one.

We find Him defining for a "certain lawyer" the meaning of the word neighbor through that story of the great test of neighborliness found in the parable of the Good Samaritan. And we ask ourselves if we have attained that advanced step toward real brotherhood. The world needs to ponder well that parable today.

Our missionaries are great living examples of what Jesus taught. Most of them really giving their lives for their "neighbors" of other races, rising above many obstacles to the heights of sacrificial self-giving.

Hymn: "Lord, Speak to Me That I May Speak."

Leader: So may we missionary women in the churches make of this sacred Lenten period a time of rededication of our lives to the service of living, teaching, and ministering in this New Day when a confused and unthinking world especially needs the clarifying truths of Jesus' teachings.

A Challenge for Today

Speed, thou conqueror of time and space,
Penetrating into stratosphere;
Nations on wing from place to place,
Becoming neighbors unaware.

Speed! What is it doing to us?
Is it a demon or a blessing?
Can we still walk by a common bush
And see it burning, flaming?

Speed! Is it shifting the scene
From the glow of sunrise and sunsets,
From the heart-beat of our brothers
To the sky-topped towers of Babel?

Or do we harness it with love and knowledge
In the realm of mind and spirit,
Hastening the search for truth,
Attuning with the Infinite.

Prayer: Dear Father of us all, wilt thou help us in these days of rush and hurry to take time to think of the

eternal truths which can transform confusion to peace and accomplishment.

Help us to make of this machine age a means of devoting more time to things of the spirit, and to render evil impotent.

Forgive our blindness we pray, and help us to live according to the light so freely given and may all peoples enter into the life abundant. Amen.

Hymn: "All Hail the Power of Jesus' Name."

Low Temperatures But High Spirits

Mark the Mid-winter Meeting of 1936

RARELY has physical chilliness been more completely offset by spiritual geniality than at the annual gathering of the official boards and employed staffs of our missionary organizations at Evanston, Illinois, January 27–30. The mercury stayed below zero most of the time, but the hopes of our leaders mounted higher than at any meeting since 1930.

The high point of the meeting came on Tuesday morning when Superintendent W. F. Frazier of Connecticut in his capacity as chairman of the Coöperative Council presented the Promotional Plans for 1936.

It is quite apparent that our churches are rapidly recovering their courage and that the will to go forward is again stirring in our leadership. Plans in themselves are futile unless they are the channel through which our churches may express their inner life. Apparently the time has come to go forward. The spirit is upon us which makes plans effective.

The Evanston meeting gave its blessing to the setting of a new financial goal to be worked toward through 1936 and attained in 1937 or possibly 1938. The details were left to the Coöperative Council for elaboration and implementation.

This will involve the preparation of a considerable quantity of pictorial and popular literature for lay consumption and the gathering of financial plans which have worked for the illumination of pastors and boards of trustees.

As the nominating committee has been unable to secure an executive secretary for the Commission on Missions, the responsibility for missionary promotion continues in the hands of the Coöperative Council, a group of ten employed officers representing the home and foreign boards, the Council for Social Action and the state conferences, which meets almost every month. For 1936 the chairman will be Fred Field Goodsell of the American Board.

In order to simplify relationships and secure a parallel organization for the Home Boards corresponding to that of the American Board, John R. Scotford was shifted from the position of Editorial Secretary of the Commission on Missions and the Home Boards to that of Associate Secretary of the Home Boards, but without disturbing his relationship to the HERALD.

The organization of the Home Boards now parallels that of the American Board at four points: Mr. Scotford corresponding to Mr. Outerbridge, Mrs. White to Miss Seabury, Miss Helen Frances Smith (project secretary) to Miss Mary D. Uline, and Mr. Herbert D. Rugg (newspaper publicity) to Miss Dorothy Cushing.

After much discussion the official percentage of the Council for Social Action (3.5 per cent) of the apportionment receipts was left unchanged. Steps were taken looking toward finding the money to carry the original plan annuity payments over their peak years, which will be the early nineteen-forties.

Superintendent P. Adelstein Johnson of Iowa was elected chairman of the Council of State Superintendents in succession to Walter H. Rollins, while Mrs. Roy L. Rogers of Illinois succeeded Mrs. Raymond S. Jewett of New York as chairman of the Women State Presidents.

The keynote address on Monday night was given by Raymond B. Walker, pastor of the First Church of Portland, Oregon, with Russell Clinchy of the Mount Pleasant Church of Washington, D. C., as chaplain. Something of intimacy was lost from the worship services by transferring them from the Parish House to the auditorium of the First Church of Evanston. The evening platform meetings which were instituted last year were continued with obvious success.

No report can more than hint at the vast grist of business which is taken care of at this annual gathering, of the innumerable detailed arrangements which are entered into between secretaries and superintendents, or of the abounding human fellowship of the occasion. Everybody was happy, every word spoken was good-natured, and all were hopeful for the future.

Retirements and Replacements in the Church Extension Boards

Changes in leadership which will become effective on April 1

The Veterans We Honor:

Herman Obenhaus, Director of the Foreign-speaking Department.

C. H. Harrison, Superintendent of Oregon.

Milo J. Sweet, Pastor-at-large for the Carolinas and Georgia.

Edward H. Phillips, Extension worker, Louisiana

The New Leaders We Greet:

Frank Carlson, Superintendent of Oregon.

William Tate Scott, Pastor-at-large for the Southeast.

Herman Obenhaus

Pastor—teacher—superintendent—such has been the progression through which the retiring Director of Foreign-speaking Work of the Church Extension Boards has passed.

Herman Obenhaus was born in Westphalia, Germany, shortly before the Franco-Prussian War. He arrived in the United States at the age of sixteen with a voracious appetite for learning. At the University of Wisconsin he received the degree of Bachelor of Arts, at Oberlin Seminary that of Bachelor of Divinity, and from the University of Chicago that of Master of Arts. In between times he studied at the University of Michigan and in Berlin. One of his souvenirs of Oberlin is his wife, Grace Dexter, who comes of good New England stock.

From 1892 until 1905 he was a pastor in Wisconsin, serving for the most part English-speaking congregations. For one year during this period he taught in the Academy at Weiser, Idaho.

In 1905 he became Director of the German Institute of Chicago Theological Seminary, then located on the West Side of the city. When the Seminary departed for its present location under the eaves of the university, he continued at the Ashland Boulevard location with the Union Theological College.

The third phase of the career of Dr. Obenhaus began with his appointment in 1920 as superintendent of our German churches. In 1930 he added to this the care of all foreign-speaking churches under the direction of the Church Extension Boards.

Herman Obenhaus is a man of frugal habits who has traveled ceaselessly over our entire country at a surprisingly little cost to our churches. His upright bearing suggests a military training, while his manner is that of a very patient school teacher. He is very proud of his two sons. Dexter is raising a family at Sandwich, Illinois, while Victor—who overtops even his father in height—is the popular bachelor associate-pastor of the Church of the Covenant in Cleveland.

With the formal retirement of Dr. Obenhaus the Department of Foreign-speaking Work as such will be discontinued. On March 20, 1935, the Administrative Committee of the Church Extension Boards voted "that the foreign-speaking churches should be urged to look for fellowship to the respective state conferences in whose territory they may be located."

On June 15, 1935, the General Conference of German Congregational Churches voted that after the retirement of Dr. Obenhaus "the chairman of the General Conference, Professor J. L. Hirning of Chicago, shall for a two-year term be the binding link between the General Conference, the state conferences, the School of Theology at Yankton, South Dakota, the publishing house at Yankton, the Argentine Mission and the boards in New York." This arrangement was concurred in by the Church Extension Boards.

An example of his unselfish devotion to the work may be seen in the fact that Dr. Obenhaus has consented, after conference with Professor Hirning, to carry on such field work as may be needed among the German churches, without salary, the German Conference paying only his traveling expenses.

Charles H. Harrison

The retiring superintendent of Oregon was born in the province of New Brunswick in 1871. At the Canadian equivalent for the beginning of high school he went to work and continued in business until 1897, when he entered Bangor Seminary, graduating in 1900. He then entered Dartmouth College as a junior. By tutoring in Greek he was able to take the Bachelor of Arts degree in 1902 with Phi Beta Kappa honors. A year later he received his Bachelor of Divinity degree from Yale *magna cum laude*.

His first charge was the Free Church of Portland, Maine, now known as Stevens Avenue. In the fall of 1906 he was appointed to the chair of English and Philosophy in New Hampshire State College at Dur-

ham. After two years he resigned and went west in the hope of improving his health by outdoor work. He spent eight months with his brother on a ranch near Missoula, Montana, and was then called to the church at Pullman, Washington, the seat of Washington State College. Here he remained for ten years, resigning in 1918 to go overseas in "Y" work. Of eleven months in France nine were spent at the front on the Toule, Forest De Fuch, St. Mihiel and Argonne sectors.

Upon returning to this country in 1919, C. H. Harrison was associated with "Billy" Beard in the Pilgrim Memorial Fund campaign in Connecticut and the Pacific Northwest. He was then appointed secretary of the Church Building Society and opened an office in Denver. In 1922 he was appointed missionary superintendent of Oregon, and has continued as conference superintendent since the state entered into the coöperative relationship with the national society.

C. H. Harrison is a quiet, thoughtful man whose manner is somewhat suggestive of the scholar. After nearly fourteen years of service to the Oregon churches he is retiring at age 65 on April 3.

Milo J. Sweet

The genial pastor-at-large for the Carolinas and Georgia is one of the most youthful appearing men who ever fell afoul of a retirement rule, but this is due to a rugged constitution rather than an easy life.

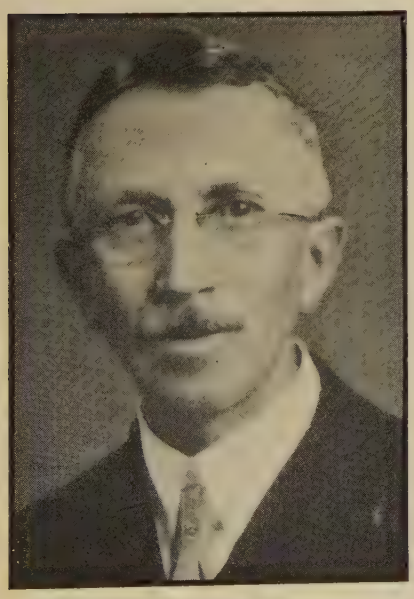
Milo Sweet was born over sixty-eight years ago near Detroit, Michigan. As a boy he journeyed a mile and a half to a district school. At the age of eleven he began working for neighboring farmers for twenty-five cents a day, and was quite proud when his proficiency as a corn-husker got him a raise to fifty cents.

His parents were unable to give him more than a country school education. He worked his way through high school, the Michigan State Normal School and a final two years at the University of Michigan by doing chores in the winter and hiring out to farmers for eighteen dollars a month in the summer.

He felt the first urge towards the ministry when he was sixteen, but did not join the church until he came under the influence of a truly Christian farmer two years later—whose daughter he later married while both were still students in the university. After attempting to combine matrimony and college life for two months the young couple were happy to accept a call to the church at Merrill, Michigan, at a salary of $500 a year. After three years they proceeded to Almont at an increase of $300. Here Mr. Sweet concluded that he did not know enough to be the preacher he wanted to become, and so in the fall of 1902 he entered Chicago Seminary. When President W. Douglas Mackenzie accepted the call to the presidency of Hartford Seminary the Sweet family went along with him.

After graduating from Hartford in 1905 Milo Sweet served for seven years at Hudson, Michigan, ten years at Pontiac, Michigan, and three and a half years with the Highland Church of Detroit. The Pontiac church grew from 253 members to 850 under his leadership, while at Highland he erected a building costing $112,000.

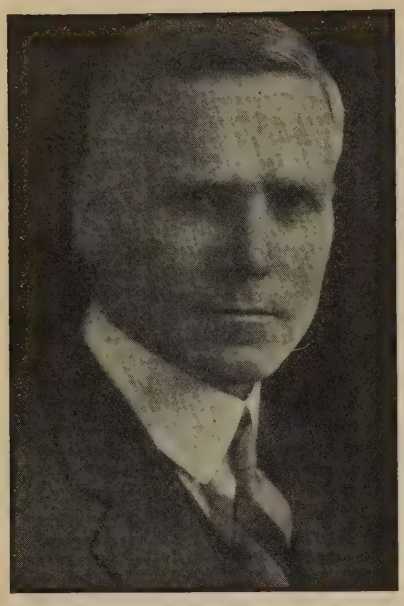
In 1925 Milo Sweet moved south. Pastorates in Avon Park, and Tampa, Florida, were followed by his appointment as pastor-at-large for the Carolinas and Georgia under the Church Extension Boards. In this capacity he has drawn freely upon his experience as a



Mr. Harrison

Mr. Obenhaus

Mr. Sweet



Mr. Carlson

Mr. Scott

Mr. Phillips

country boy in his dealings with the rural churches of this district, while his years in city pastorates have given him wisdom in dealing with urban problems. He has shared happily in the readjustments made necessary by the merger of the Congregational and Christian churches, and it is most appropriate that his successor should be one who grew up in the Christian branch of our fellowship. Through the years Milo Sweet has given himself abundantly. He has loved both the people and the churches that he has been called to serve.

Edward H. Phillips

Edward H. Phillips was born in New Orleans. He attended the public schools in the city until the age of twelve, when the death of his father compelled him to go to work to assist in the support of his six younger brothers.

His father, a native of Strasburg, Germany, was of German parentage and a member of the Lutheran Church. His mother was of French, Negro and Indian blood. He was christened in the St. Louis Roman Catholic Cathedral of New Orleans, but his mother becoming a convert to Protestantism, he never made his first communion.

He was won to the Congregational way of thinking through an address given by Rev. Frank E. Jenkins. In 1904 he organized the London Avenue Sunday School, which became the Beecher Memorial Congregational Church.

For more than twenty-five years Mr. Phillips gave one month each year, traveling without pay through the State of Louisiana, organizing and encouraging Sunday Schools. He was ordained in 1923, soon after receiving the appointment as first full-time Negro Field worker of the Congregational Sunday School Extension Society, with the Gulf States, Arkansas, and Oklahoma for his field. Efficient, indefatigable, consecrated unreservedly to the task of winning and training youth for the Wonderful Way of Living, Mr. Phillips has been considered an invaluable worker.

He has been especially active in the upbuilding of Kamp Knighton at Morbihan, Louisiana, where the Negro churches of Louisiana, Texas, and Arkansas hold their young people's summer conference, and which serves as a social center through the remainder of the year. More than anybody else Mr. Phillips has borne the brunt of getting the buildings erected and the conferences organized.

Another of his distinctions is that he speaks French as fluently as English.

Frank E. Carlson

The superintendent-elect of Oregon was born in Nebraska. Until the age of sixteen he lived on the farm in Nebraska and Kansas, then for some years was engaged in merchandizing. Shifting from business to the ministry, he went back to school and took his bachelor's degree at the University of Nebraska in 1914. One of his classmates later became his wife.

Turning his face eastward, Frank Carlson entered the Divinity School of Yale University. In 1916 he became student pastor of the Greenfield Church of Fairfield, Connecticut, where the original Timothy Dwight was numbered among his predecessors, and reports this as a "humbling experience," as the past continually confronted him. After receiving his divinity

degree in 1918 he spent three years as pastor of the Plymouth Church of Milford, Connecticut, being ordained there in 1919.

Then came a long jump to a pastorate in Helena, Montana, from 1921 to 1925. During this period he was chairman of the State Board of Charities and Reform under the governor's appointment. In 1923 he represented Montana at the American Prison Association, reporting it as an "inspiring experience."

Going further west, from 1925 to 1928 he was pastor of the Waverly Heights Church of Portland, Oregon, which came to self-support under his leadership. In 1926 he went with Hubert Herring on the first of the now famous Mexican Seminars, enjoying the experience to such an extent that he repeated it in 1930. It was during these years in Portland that he established his record and so won the esteem of the ministers and churches as to become now their choice for superintendent.

From Portland he went to Olympia, Washington, to become pastor of the United Churches (Congregational and Presbyterian), a large and significant union which he served very successfully. After five years he accepted a call to Pocatello, Idaho, where our church was staggering under a seemingly impossible load of debt. Under his leadership, and with the coöperation of the Church Building Society this was reduced from $40,000 to $20,000 and the property greatly beautified.

Mr. Carlson is an aggressive leader who delights in "cleaning up" debts and other hindrances to progress. But his real delight is in his family. The Carlsons have two boys and two girls. The oldest son is a freshman in Oberlin, while the other three are well-spaced through the years.

William Tate Scott

The new pastor-at-large for the Southeast is a North Carolinian by birth and education. He grew up in a Christian Church family and united with the church at the age of thirteen.

It was the natural thing for William T. Scott to attend Elon College, where he was president of the "Religious Activities Organization" of the students, manager of athletics, college debater and the winner of three medals for oratory, and president of the senior class. He also worked his way and preached at a number of rural churches near Winston-Salem. An incidental activity was courting Miss Della Lee Cotten, who became his wife in 1928. He was ordained to the ministry during his senior year in college.

After taking his bachelor's degree in 1924 he spent a year as director of religious education at The Christian Temple of Norfolk, Virginia, where President Leon Edgar Smith was then pastor, and another six months doing field work for Elon College.

Mr. Scott entered Yale Divinity School in February of 1926 and graduated in 1928, meanwhile doing some work at Union Seminary in New York. During this period he was director of young people's work at the Union Church of Glenbrook, Connecticut, and spent three summers in Student Summer Service in Oklahoma under the Church Extension Boards.

From 1928 to 1930 he was pastor of the Walnut Hills Christian Church of Dayton, Ohio, and then spent a year with the United Church of Salisbury, North Carolina. In 1931 he organized the United Congregational Christian Church of Winston-Salem, North Carolina. Under his leadership a lot has been secured and an attractive parish house and chapel erected. The contacts which he made as a student pastor in his Elon days have proven invaluable in the development of the Winston-Salem Church.

Mr. and Mrs. Scott have three children, all of them under seven years of age. Mr. Scott comes to his new task while still young in years but with a wide acquaintance among the churches and people whom he will serve.

Send Us

Lord of the lands of sin and night,
  Send us where we may serve thee best;
Shed on us all thy glorious light,
  Lands of the East, lands of the West;
For we will serve wherever sent,
Thy love our hope and sacrament.

Lighten our pathways as we go,
  Shine on us from thy throne above;
Set us with heaven's light aglow,
  And give us thy supernal love;
For we will serve wherever sent,
Thy love our hope and sacrament.

And if the way is rough and drear,
  Walk with us then, be with us still;
Give us thy grace with holy cheer,
  And make us strong to do thy will;
For we will serve wherever sent,
Thy love our hope and sacrament.

Edmund J. Bristow

Are They Interested?

By Marjory A. Martin

"We *can't* interest our young people in missions." It had become almost a habit in a certain community for the older church folk to say this.

Then the First Church demonstrated what happens when a Church Missionary Committee includes representatives of all age groups and organizations. A series of mid-week meetings with the missionary emphasis was planned and the young people were invited to conduct one of the services.

PLANNING A PLAY

They accepted, and because dramatics hold a real place in the life of this church, they decided that their meeting should take the form of a missionary play. Being modern youth, they wanted one with action—plenty of it— with characters who accomplished things and dialogue true to life.

The three members of the Young People's Society chosen to examine, with the director, available material, soon discovered how very few good missionary plays there are.

Finally, one was selected depicting life in China today (appropriate, since the church supports a missionary there and is much interested in this field). Then the young people met with the director and the play was outlined.

It soon became apparent that plenty of time for rehearsals would be essential, and that undoubtedly some other interests would have to be sacrificed if the work was to be done well.

It was to become a real service of worship, further discussion revealed; there was a real difference between a religious play, with a missionary, Biblical, or symbolic message, and a mere entertainment. The group became more and more interested as it realized that the cast must have a sense of mission, a feeling of responsibility for themselves and the audience.

The director read a definition from the book, *Drama in the Church,* by Eastman and Wilson in which the authors speak of a religious play as one that sends an audience away exalted in spirit, with a deeper sense of fellowship with God and man. Here was a challenge to serve, and with this idea uppermost, they tried out for parts. The ones chosen felt that they were honored and given a responsibility.

The next step was to understand the characters as completely as possible. The background, culture, and historical setting of the play were studied. Customs referred to were discussed. Books pertaining to modern China were consulted for authentic costumes—not the most becoming but what would be typical of the character. Chinese footgear was studied and the young people discussed how conspicuous an item this is in a Biblical or racial play but how often it is overlooked in amateur dramatics.

Methods for "getting into character" were adopted —rehearsing often in costume, refraining from talking "out of character" when not on stage, understanding the other characters in the play and the relationship of one to the other.

Sufficient time was given for preparation. A study of the way the "Passion Play" is rehearsed set an ideal for thoroughness. Each member of the cast was made to feel confidence by knowing *where* his equipment was; that *all* properties were ready well in advance; that "cue" sheets had been placed conspicuously backstage in case of failing memory; by having a definite place to stay when not on stage; by encouragement from the director and a faith in the prompter, who had attended rehearsals and was familiar with the lines.

WAS IT SUCCESSFUL?

Came the day of the play! Mothers of the cast served dinner at the church so that the young people could come directly from school, hold a final rehearsal, eat unhurriedly, dress and be "made up" early, with no last minute confusion and worry.

Then, with everything in readiness for the presentation, the director led the cast to an "inner room" where a prayer was offered for poise and the ability to present the message of the play convincingly. With an assurance of guidance the cast then went in silence to their places and were ready to share in the devotional service which introduced the play. (Even though they were behind a curtain they felt a unity with the audience through the sharing of this worship experience.)

And what of the audience? A certain amount of preparation was necessary for them, also. Announcements regarding the play had been made through the church bulletin. A request had been made for no applause, together with the suggestion that while children would be very welcome, they were urged to sit with their parents or other adults and not to congregate in the front seats where there would be the temptation to talk or applaud.

No publicity was given to the names of those who portrayed the characters, thus eliminating personalities —a desirable point in a religious play. As there had

[*Continued on page 128*]

What I Learned in Montana

By Max H. Webster

THE "gold in them thar hills" is not necessarily the yellow metal which draws men from the four corners of the earth to dig it out. The experience of living and working in Montana's portion of the great Northwest may prove to be a far more lasting treasure and a possession much more dearly prized.

Yet in this case also the precious bits are commonly mingled with ordinary gravel, or spread in varying amounts through ledges of rock, and labor is required for their extraction.

Six months of absence from our Powder River parish have not given us time enough to evaluate our experiences there with any completeness. Yet some of the teachings have grown articulate.

We learned something of the stimulation of living in an area settled by people all of whom had been uprooted from homes all over the rest of the United States and set down in a new environment.

It was as if rocks set in the earth in a broad field had been taken from their cradle of soil and dropped in new places. They would still be the same rocks, but probably a new part of their surface would be turned to the sun, and a new part left to grow dark in the dampness of the earth; furthermore, for a while they would be comparatively loose and easily moved.

Similarly, our people, because they had suffered an uprooting, were more open to proposals of change, more easily roused, more able to move about in a very changeful epoch. We had the privilege of endeavoring to be leaders and servants in a fluid portion of our world.

BARRIERS, ESSENTIALS, LOYALTIES

Montana, during our residence there, was no longer a land without fences. But the long miles of barbed wire were still resented. Though we could share only in imagination in the freedom of the time before such man-made barriers had arrived, we still had as a heritage of those days a hatred of the barriers that separate people.

Montana taught (though not, to be sure, in the same uninterrupted voice) that life is better without the barriers of dress, of cultivated speech, of ostentatious wealth, of class organizations, of denominational divisions. It was a stimulating experience for a religious worker to labor where names and positions, and divisive creeds did not awe.

A large portion of our parishioners' families had in years gone by depended on stores of food and other supplies brought in by freight wagons two or three times a year. These wagons, naturally, were loaded with essentials.

A carry-over from this early experience could be observed in these people's demands on religious work done in their midst. Those who ministered were expected to get down to "essentials."

Whatever our measure of success in providing these essentials of religious teaching and belief, it was a wholesome experience for us, one of lasting profit. In a parallel fashion we found ourselves dependent on simple equipment and few tools: yet this taught us how possible it was, for instance, to obtain striking effects in religious plays with the barest of scenic backgrounds.

Our ministry, after leaving seminary scenes behind and beginning work in the West, was a ministry of ideas, of truths, of ideals. Our chief loyalty was to them and to the Divine Person about whom they centered.

As the years of our parish work went by, slowly, yet swiftly, we discovered another motive and dynamic joining the initial loyalty and becoming of equal importance with it: a strong attachment to people, groups and individuals.

In this development one of the greatest instructors in the love of folks played a decisive part. Dr. Frank L. Moore came among us, made pastoral journeys about the parish, and left behind a little of his own delight in people. It was not that seminary ideas seemed of no value. It was rather that only the love of people gave those ideas any worth.

OUR CONGREGATIONAL "WAY"

En route to our new parish in New England last fall we stopped at a great department store in Albany, where in payment for a small purchase my wife offered the clerk a silver dollar. To our vast amusement he refused to accept it, doubting it to be real money.

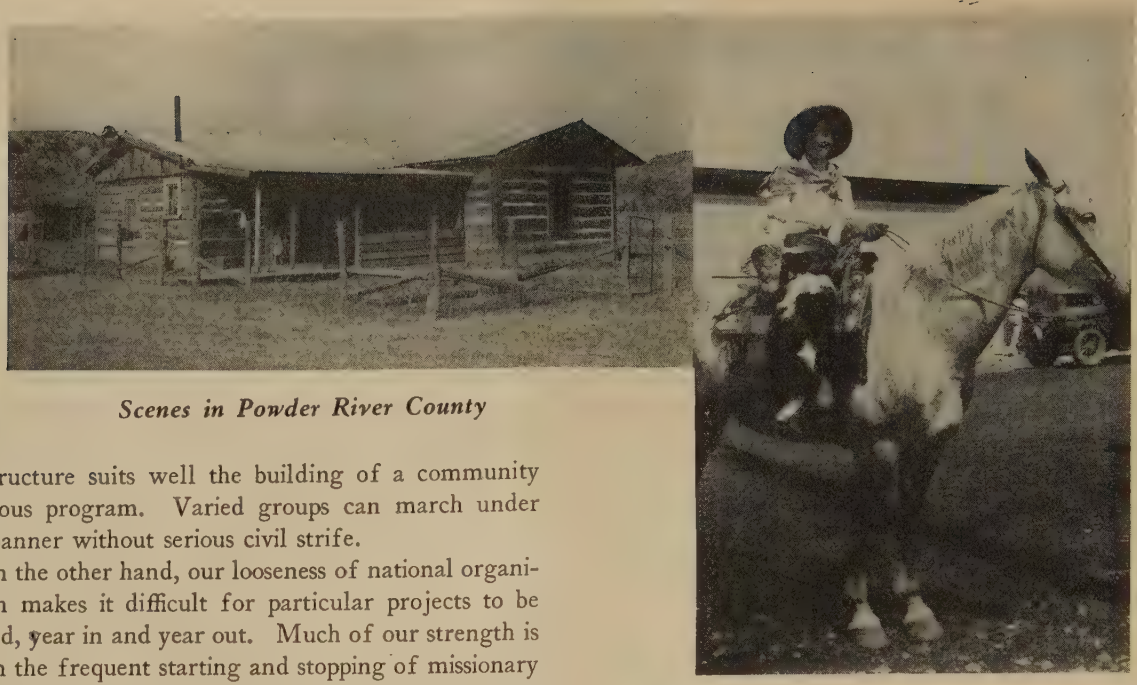
The incident is an unimportant example of a significant fact: West and East do not understand each other very well. Ideas which are legal tender beyond the Mississippi are viewed with suspicion east of it. The cleavage is political and economic: in addition there are conflicting superiority complexes.

Our years in Montana made us aware of sectional misunderstanding and made us eager to assist in the interpretation of one section to the other.

It was brought home to us in our period of missionary activity in the West that our Congregational "way" and our denominational, intellectual, and social status bring both advantages and disadvantages in their train.

Our Congregational breadth of spirit and looseness

Pacific School of Religion



Scenes in Powder River County

of structure suits well the building of a community religious program. Varied groups can march under our banner without serious civil strife.

On the other hand, our looseness of national organization makes it difficult for particular projects to be pushed, year in and year out. Much of our strength is lost in the frequent starting and stopping of missionary activity due to pastoral changes and the inability of our home boards to man the field without damaging intermissions.

It is an advantage that our denomination possesses men of superior training. Probably no church has a more adequately trained group of ministers.

The disadvantage is that our splendidly trained young ministers tend to be particularly dependent upon equipment and consequently hedge away from the poorly equipped rural field.

Perhaps more than anything else our years in Montana taught us how hard a grip the home mission field takes upon the affections of those who labor in it. An interest grows which cannot be shaken off. The Northwest cannot be left behind. Every now and again I find on the floor of the garage a lump of mud which stuck to my car when it traveled over the Powder River roads and couldn't be jolted off even by a transcontinental trip.

We are one with the people out there still, perhaps because we were welded to them by the difficulties in the hard years through which they have gone. It isn't easy to explain it. Even Badger Clark had to admit:

"But never the fondest will understand
The way we have loved you, young, young land."

Are They Interested? [*Continued from page 126*]

been some expense, an offering box was placed near the door to attract people as they entered. (The young people had decided that an offering taken in the usual manner would be distracting and break the worshipful atmosphere.)

The auditorium was lighted by candles only and no electric lights were turned on, not even after the benediction. This dimmed light made each person in the audience feel a sense of isolation and enabled him to concentrate on the message of the play.

Soft music by a pianist behind a screen (again eliminating personalities) influenced people to enter and leave in silence. Indeed, so well had the play been interpreted by the young dramatists that people refrained from talking even after they reached the street and started for home.

The young people had conducted their meeting successfully! It had been worth all the time and effort it had taken.

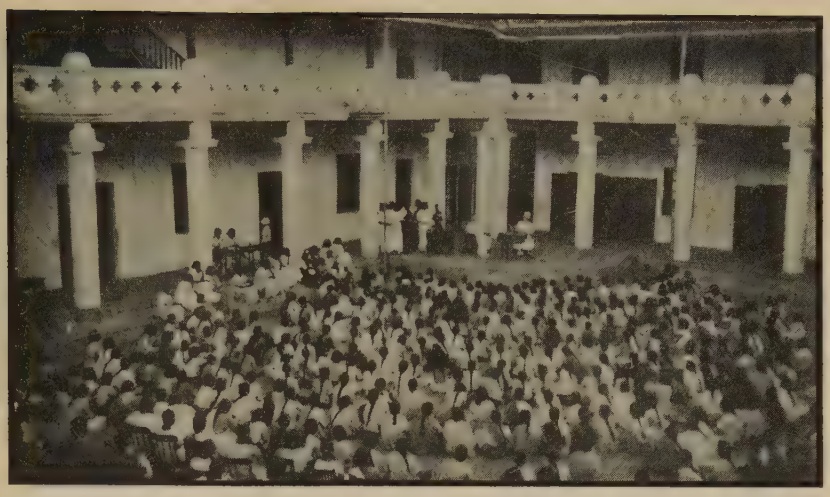
One of the girls expressed the sentiment of the whole cast when she said, "I understand the Chinese better now because I have been one for a few weeks!"

From this new interest grew the desire to have more missionary programs in the Young People's Society, which, in turn, led to new subscribers to the church benevolence budget.

And some of the neighboring churches began to realize that the First Church had proven that young people sometimes *are* interested in missions! *A big job* always appeals to them. Church dramatics *can* be of this sort!*

*An annotated list of plays in the fields of missions, race relations, world peace, and Christian education may be secured (free) from the Department of World Fellowship, Congregational Education Society, 14 Beacon Street, Boston.

Capron Hall's Hundredth Birthday



Where the pageant was held; but the audience was thrice as large

THE oldest school of the American Board in India! Strange that it should be a girls' school in a land with the Asiatic attitude towards the education of women!

Feminine though she be, Capron Hall does not hesitate to tell her age. She glories in it, and she went to a great deal of trouble to make her birthday party something to be long remembered by her three thousand guests.

A pageant of six episodes in the Court shown in the picture, but before an audience at least three times as large; orchestral selections; songs by the junior and senior choirs of the school; the Centenary Hymn; addresses and history; the two events described in the following paragraph; and to close all, on Sunday, December 8, a candle-lighted Christmas carol service with Bohemian, English, French, German, and Irish carols sung by the white-robed Capron Hall choirs, Pasumalai Choir, St. George's Choir, separately and together, while there was a folk song by the children of the school, another by the Birds' Nest children, a Bell Carol by the staff, a selection by a male quartet, and a violin solo by C. Schlimp, Esq.

THE TWO BIG EVENTS

of the occasion, which symbolized the entering upon a new period in the development of the school, took place on Saturday. First, the Noyes Memorial Gardens in the new and fine residential section of the city, Sokkikulam, were formally opened by Mrs. Helen Chandler Cannaday, daughter of the late John S. Chandler of India.

She had been associated with the Misses Bessie and Mary Noyes when she began missionary service in India and spoke of the fifty-six years they together had given to the school. During Mary Noyes' connection with it, from 1893 to her death in 1931, it grew from an enrollment of two hundred to its present strength of nine hundred and fifty.

This opening is the fulfillment of Miss Noyes' long cherished desire to move the high school department from its crowded quarters in the city to just such a spacious, airy suburban site. The story of the raising of the funds for this project was read. Ten thousand rupees came from the Old Girls (alumnae) and their families.

Next, the sod was turned for the Orlinda Childs Pierce Memorial High School on this site. Dr. Willis F. Pierce, a retired physician of California, gave $20,000 for this project in memory of his wife.

The sod was turned at five places: at the main building by Mrs. Sankunni, Inspecting Officer, representing the government; by Principal Eleanor MacDougall of Women's Christian College of Madras, representing Christian education; by Mrs. E. W. Wilder, representing the Sangam; by Rev. G. Joseph, representing the Madura Church Council; by Mr. Lloyd Lorbeer, representing the Capron Hall Council; and by Principal Katie Wilcox, representing the school. Others representing these organizations turned the sod for the three other hostels and at the gate. Twin Memorial Gates are planned in memory of the Misses Noyes, and Old Girls already have given or promised thankofferings for these. The laying of the cornerstone was postponed till spring when Lady Erskine can perform that ceremony.

That evening the pageant was given, representing Education in: Ancient China, Ancient India, Greece, the Monasteries, and Modern India. In the sixth episode the World crowned Education Queen. The pageant had been written by a friend of Miss Pearl Gibbs for use in her high school at the Massachusetts Tercentenary, but a few scenes were changed to fit the occasion.

BRIEF SKETCH OF SCHOOL'S HISTORY

Mrs. James Eckard, a year later than the founding of the Madura Mission, opened a day school for girls in Madura City. Mrs. John Lawrence took charge of it the following year, and, after the transfer of the Lawrences to another station, Mrs. Ferdinand D. Ward was privileged to make it a boarding school, and a building was erected for a thousand rupees in the East Gate Compound and was in use for sixty years. Mrs. Henry Cherry followed Mrs. Ward, and Mrs. John E. Chandler was in charge when the school took a stand against caste.

Not until 1860 was someone sent out from America to give her *whole* time to the school. This first unmarried teacher was Miss Sarah Ashley. Sixteen years later Miss Mary Rendall changed the character of the school from one which was educating girls solely that they might become educated wives and mothers, to one that had also the aim of training them to be teachers. The training classes developed into the Normal Department under Miss Eva Swift in 1885.

The High School was started by Miss Mary Noyes in 1893 and from that time on also, *more than one* missionary lady gave full time to the school, which changed its name in 1900 to Girls' High and Training School and four years later was moved from East Gate to Capron Hall in Mangalapuram.

The Woman's Board of Missions named the school then for Mrs. William Capron because of her great services to the women of India, although she was manager of the school for two years only. On this site rose

Mary Noyes

Orlinda Childs Pierce

New Haven Hall in 1927, gift of friends in the city of that name; and Sterling Brown Lodge, built with the wedding presents of one of that group with an equal amount from the government; and Emerson Lodge for teachers, gift of still other friends. And these and other smaller buildings are still needed by the Training School, which remains on the Mangalapuram site, together with its adjunct, the Model School.

Capron Hall was the first school in the Mission to receive a government grant. It has sent out 1852 teachers since 1911, about 500 before that date. Its first graduate was Miss Nesamani Paul. Forty-four American ladies have served on its staff, of whom eleven have been daughters of Madura missionaries: Mary and Etta Rendall, Bessie and Mary Noyes, Helen and Gertrude Chandler, Abbe and Genevieve Wallace, Gwen Jones, Martha Van Allen, Pauline Jeffery.

Program Pointers for the Pilgrim Fellowship

By Harry T. Stock

College authorities report a lamentable "religious illiteracy" on the part of freshmen. One answer to this problem is to be found in an intensive spiritual emphasis during Lent. The following are some of the ways in which pastors seek to interpret the fundamentals of Christianity during the pre-Easter period.

A class for young people, either for those planning to join the church or for all young people. It may be held at a special hour, or the pastor may lead the entire young people's department in the church school or the society meeting for six successive weeks.

A series of sermons on "The Meaning of the Christian Religion." The young people may agree to attend throughout the period. Then, the evening discussion hour may be devoted to a forum, or an informal conversation, on the subjects of the morning.

A week of special meetings during Holy Week, during which time the emphasis may be either worshipful or interpretative of the life of Jesus. Perhaps nothing is more needed than a forceful presentation of the major events in His life. The emphasis may well be on what Dr. Fosdick calls "the reproducible experiences" of Jesus.

Some communities have found it wise to have an annual union communion service for young people only. This may be held on Thursday night of Holy Week or on Sunday.

If the young people are working on an Easter pageant, they will surely have caught a great deal of the message of the dramatization. But it will be an additional gain if the pastor arranges to meet with them at the close of one of their last rehearsals, and speaks to them about the significance of the story.

Easter sunrise services have been held for many

years. Too often they are less impressive than they should be. Here there is an opportunity to create that remarkable fellowship in worship which is one of the greatest experiences of the summer conference.

A few churches hold Easter breakfasts for young people. What a chance this is for the pastor to interpret the last supper and to relate how the early Christians met often about the table after the crucifixion.

What happens after the young people join the church? If it is possible, the church should give the new members some good inexpensive book; it may be a book of prayers (Margaret Slattery's, *A Girl's Book of Prayers*, 50 cents, or Robert M. Bartlett's, *A Boy's Book of Prayers*, 50 cents; or the class or society may proceed to a study of Dr. Weston's, *Discovering Jesus*, 40 cents, or John Irwin's, *What Does It Mean to Be a Christian?*, 15 cents).

The Young People's Department, 14 Beacon Street, Boston, Mass., (through the coöperation of the Commission on Evangelism) is able to offer free copies of a leaflet for young people, *Joining the Church*. Please send postage; five cents for a few copies, ten to twenty-five cents for large quantities. The leaflet interprets the meaning of church membership in terms of an ongoing process.

Secretarial Side Lights

The Woman Foreign Secretary of the American Board

Mabel E. Emerson is an efficient executive and at the same time an exceedingly friendly human being. She combines the intellectual capacity to get at the roots of the knottiest problems with a ready sympathy for all sorts of people. Her own heart is big enough to fathom the emotions of others.

For a person of such deep understanding her life has been strangely simple. She has followed a consistent but ever widening path through the years. As her name suggests, she is a New Englander of New Englanders, and has never lived outside of Massachusetts. Her education was secured in the public schools of Lawrence and at Wellesley College, where she received her degree in 1905. For the next five years she lived at home doing voluntary work in the Y. W. C. A. and in her church, where she was particularly active in the field of missionary education.

In the fall of 1910 Miss Emerson was asked to join the staff of the American Board as an assistant in the educational department, where she continued for twelve years. In 1922 she shifted from promotion to administration, becoming first Associate Foreign Secretary and two years later Foreign Secretary of the Women's Board of Missions in succession to Miss Lamson. When the three women's boards were merged with the American Board in 1927, she repeated her experience of serving first as Associate Secretary and then Secretary in the Foreign Department. Her major responsibility has been for correspondence with the Near East and Africa missions, while she has also shared a minor responsibility for India with Alden Clark.

Meanwhile Miss Emerson's sphere of influence—and experience—has steadily broadened. In 1924 she

traveled to the Near East, visiting our missions in Turkey, Greece, Bulgaria, and Syria; and attending conferences in Syria and Jerusalem. In 1928–29 she spent an entire year abroad, returning to the Near East but also extending her travels to India and Africa. She is a member of the Committee of Reference and Counsel and has been elected vice-chairman of the Foreign Missions Conference of North America for the ensuing year.

Like editors, foreign secretaries are supposed to know all about everything. Naturally, Miss Emerson has plenty of reading to do, but she also has her lighter moments. As a girl she was given to hiking, skating and snowshoeing, but of late years she has subsided into walking. Miniature housekeeping in a Cambridge apartment is another satisfaction. She delights in the theater and good music. Having been around this earth pretty much, in recent years she has taken to astronomy. Thanks to the Harvard observatory and the Bond Astronomical Club, she is now getting chummy with the stars!

A Missionary Peace Plebiscite

The Report for the American Board on the Plebiscite Conducted by the Council for Social Action of the Congregational and Christian Churches

By Herbert E. B. Case

At the Conference for Missionaries held in Auburndale last September it was approved that the American Board coöperate with the Council for Social Action in securing returns on the plebiscite for peace and war. The ballots, with explanations, were sent to 492 missionaries. Up to the present time 279 have been returned, or about 56.7 per cent. It was hoped that a more complete poll might be secured, but distance has made it difficult, and as time has passed doubtless some of the missionaries have decided it was too late to send in their ballots. We understand, however, that the percentage of returns from American Board people is somewhat higher than from the churches in America.

Taking up the report under the items given on the ballots, we have the following results:

A. I believe as a Christian I should bear arms in or otherwise support:

1. Any war which the United States Government may declare — 5
2. Any war declared by the United States Government against an internationally recognized aggressor — 15
3. Only a war declared by the United States Government after making utmost use of every agency for peace — 78
4. Only a war in which United States territory has been invaded — 25
5. No war which the United States Government may declare — 153

(A few failed to mark their ballots.)

Those who would definitely support a war between the United States and some other power—the sum of *1* and *2* above—were 7.3 per cent. The report for the churches in America as given in *Advance* for February shows that 10 per cent were favorable to war under these conditions.

Number *3*, which received the largest number of votes in our American churches—42 per cent—received 28 per cent among the missionaries.

Number *4* won only 9 per cent of the missionary votes, while 33 per cent of the church members in America favored war in case of invasion.

Number *5*, the absolute pacifist position, is represented by 54.8 per cent of the missionaries voting, and 15 per cent of the church members at home. If more ballots should come this percentage probably would increase.

B. In the meantime I will work for peace by advocating for our country:

	YES	*NO*
1. Membership in the League of Nations	240	22
2. Consultation with other nations in support of the Kellogg Pact and other peace agreements	265	4
3. National isolation through strict neutrality legislation	57	164
4. More equal distribution of world resources and markets	248	3
5. A larger army, navy, and air force	3	239
6. Abolition of *compulsory* military training	258	10
7. Government control of the munitions industry	265	2

C. Classification according to age, sex, etc.

Of the 279 ballots received, 107 were from male and 172 from female missionaries. No attempt was made to differentiate the returns on the basis of age or sex, because of the large amount of extra work required and because the missionary group is much more homogeneous in its point of view than are the church people in America.

The men of the earth said: "We must war
As the men of the earth have warred;
'Tis ours to wield on the battlefield
The unrelenting sword."
But they who had seen the valiant die,
The fathers of men, they answered, "Why?"

The men of the earth said: "We must fall
And falling build the road
O'er which the race with quickening pace
Can find its way to God."
But down from a Cross uplifted high,
The Saviour of men, He answered "Why?"

ROBERT FREEMAN

Heraldings

The Pioneers Are Passing

Norman L. Rice, formerly a missionary in Africa but now pastor of a group of churches around Okarche, Oklahoma, writes:

"There are many good families in these communities, with bright young children, families of character who believe in and practice the ordinary Christian virtues, yet who do not actively support the church. These are mostly second generation families, the inter-married sons and daughters of the men and women who took the homesteads when the area was opened to settlement in 1892. The pioneers founded the churches and have been the backbone ever since.

"Now the early settlers are dropping rapidly out of the picture, leaving the continuation of the church activities to the second generation and the indifferent mercies of the growing renter class. Unfortunately many of the younger people have not had the responsibility of the organizations thrust upon them by the self-sufficient founders. The younger have not taken office while the fathers and mothers carried the tradition and could do the job with greater credit.

"But now the transition is being forced. It cannot be met gradually, as in older communities. Here the generations are still very distinct. The pioneers were mainly in one age group. Now their children are rapidly taking over the farms as the parents retire or die. The grand children constitute the school population. This wave effect will gradually disappear with distance from the originating event."

American-born Japanese Look at Themselves

The following editorial appeared in the mimeographed paper published by the young people of the Japanese Congregational Church of Seattle: "The Japanese family in America has all the difficulties of adjustment peculiar to all immigrant groups. There is the matter of cultural differences between the parents and their children, language differences, differences in traditions, differences in ethical codes, and in general differences in ways of thinking.

"We would probably get a still better picture of this chasm between the first and second generations if we were to note the size of the vocabulary used in the average conversation between the two; we would no doubt find that the amount is far below that of our favorite tongue. If words are really a vehicle of thought, how little of our thoughts we are able to transmit from one group to the other.

"But over and above these difficulties, I think there are the yet more important failures which are common to both immigrant and non-immigrant groups. The parents lose the sympathetic viewpoint required to understand their children because they too soon outgrow their own childhood, while the children on the other hand tend to too greatly minimize the value of the sane advice from their fathers and mothers. There is a place in education, I believe, for an art of family life. Perhaps the time has not yet arrived when such an educational process for parents can be had.

"Whatever such an art may become, I have no doubt that it must embody certain principles which are peculiarly Christian. Love, service for others, fellowship, honesty,—these are words which we particularly associate with Christ, and it is almost self-evident that they must be the basis of a better family life."

The Profit System—without Profits

George H. Dierlamm, home missionary pastor in northern Louisiana writes: "Some people from my field asked me to help them sell their cane syrup. The syrup is put up in one-gallon tin pails, which cost them 10 cents each. They wanted to get 50 cents a gallon for their syrup (which is a very low price). The best I could help them get for it was 35 cents a gallon.

"Now after the cost of processing and buying the pails, the farmer had no way of making his expenses with just 10 cents profit. The profit of ten cents a gallon included his wages, for the growing of the sugar cane, fertilizer, cultivating, gathering the crop, drawing it to the syrup mill and bringing it to town—then the farmer did not sell much even at 35 cents a gallon, because there was no market or the market was flooded. In turn he has to pay 20 per cent more for all his groceries than he did a year ago—his coffee, lard, flour and corn meal which substitute the larger part of his grocery list.

"Then each family usually has a lot of children, fine young people, but they need shoes, clothes and incidentals. But our people are not able to supply these adequately. The present government plan will not allow a man to grow the accustomed amount of cotton. The average man in our field is allowed to grow about two bales. That is about the only cash crop he has to live on the rest of the year.

"These people are human beings. They feel deeply

their embarrassment and poverty. Their pride is greatly hurt. The general economic condition is distressing on our field—especially with the constant rising prices of the things that the farmer must buy and the constant lowering of his commodities which he has to sell. Our field faces the problem of helping the people to keep hopeful that better years lie ahead for them."

Self-determination at Talladega

"Talladega College wants to move in the direction of increasing student control and student participation, but how? The Talladega student faces the general problem in an acute form. Although racial in its special incidence, this factor is sociological in its causation.

"The subordination of one racial group by means of an intricate and adamant system of racial distinction, coupled with the economic dependence of the subordinated group, creates a social situation in which it is almost a foregone conclusion that the child will grow up with something of the old slave psychology.

"Through no fault of his own, and through no inherited biological characteristics, but through the action of social forces quite beyond his control, the American social system impresses a dependency complex upon the Negro.

"Now, in the average northern college, the student, Caucasian or Negro, comes with a degree of independence which is at once the principal problem and the opportunity of the northern college. This independent young man needs to learn how to work with others; he needs to build the qualities of interdependence upon the foundations of his own self-reliance. Certainly, this is a task difficult enough for the average educator.

"But Talladega has a doubly difficult job. It has first to counteract the influence of eighteen years of social conditioning, to bring the student through to something like self-realization, self-awakening, self-reliance, self-respect, independence—an attitude which an inequitable and hostile social situation has been battering out of him since birth. The habits and attitudes of coöperation, interdependence, mutuality, are to be developed in the process of awakening the individual to an appreciation of his own abilities and resources—a double job, and doubly difficult.

"Let it be repeated that this is not a problem found solely in the racial group with which Talladega is concerned. It falls with special force upon the Negro, not because he is of a particular biological group but because American society is what it is." *From Buell Gallagher's second annual report as President of Talladega College.*

African Adaptability

"Those comparatively few white people who have seen and appreciated the marvelous wood carvings of Central African tribes would not be greatly surprised at the tribesman's ability to handle high-powered tools with deftness and precision and to perform other delicate and discriminating tasks with his hands and brain. The industrialist has apparently been much surprised and not a little gratified at this new source of cheap labor which is intelligent and adaptable. From his primitive ax, the native has turned to electric drills, dynamite, steam shovels and automobile repair shops. With only a brief introductory training, he becomes a skilled mechanic, a capable engineer, using the latest mining tools, manning railway trains, constructing and assembling intricate machinery, supervising workers of his own race. He has been drawn out of a traditional and primitive ruralism into a strange and complex industrialism." Rose Henderson in *The Southern Workman.*

"Set on Edge—to Dry"

Mrs. Mary B. Sumner, whose husband was president of Talladega College, has been worshipping this winter in the church at Prescott, Arizona. Thus does she describe her surroundings:

"This country thrills me, it is so set up on edge to dry. We are up over six thousand feet, but the hills here about look not much higher than do the 'foothills of the Blue Ridge' at Talladega or the hills at Blair. Not far as to sight—far as to miles—is the snow-covered San Francisco Range with the William Mountains closer and others within walking distance.

"Granite Mountain shines like a monument to some great giant of former times—not far from this are the Granite Dells, the work shop of some sculpturer of the giant era. I saw these first in the early, early morning by moonlight, as I came into the town. Made friends with the train man and he told me where to look—in fact took me on to the rear platform. Saw the Grand Canyon just after Christmas. It preached to me the greatest sermon I have seen or ever heard. No pen or brush can picture it. It made me want to cry—but even then there was a grand singing inside of me. Am so glad I could see it.

"But the folks down town are the greatest thrill. Mexicans, Spanish-Americans who object to being called Mexicans, Indians, many of the women in blankets—some of the girls in up-to-the-hour clothes—cowboys, big big hats, high-heeled boots, and autos (horses are for riding the range only),—miners who are full of superstitions (worse than the ignorant Negroes). They leave a gold mine if a woman comes down into it. Ranchers with 'fashion plate' wives and some with worn-out wives."

Book Chat

Pioneer Spalding

Dr. Clifford Merrill Drury of Moscow, Idaho, a Presbyterian minister and a man of special research gifts, has written the life of one of the old American Board pioneers of Oregon: namely, *Henry Harmon Spalding*. The book is sold by the Caxton Printers, Ltd. of Caldwell, Idaho, for three dollars. It contains some very interesting new material on the Spaldings, not to speak of other missionary characters, officials and the like of Old Oregon. The book is a real contribution toward that final verdict of history on the relation of those early American Board Oregon missionaries to the development of the Pacific Northwest as an integral part of the United States. The book should be read as part of the literature of the Whitman Centenary which is to be observed at Walla Walla, August 13–16, 1936.

So far as we know this is the first biography of Henry Spalding. Dr. Drury, the author, has been voted official historian for the Spalding-Whitman Centennial by the Synod of Idaho, which takes place about the 20th of May. He has lived for years near the old site of Lapwai, the American Board Mission center in what is now Idaho.

E. F. B.

The Oregon Crusade

Across Land and Sea to Oregon, by A. B. and D. P. Hulbert, is the fifth volume and the beginning of the second half of the series *Overland to the Pacific* published by the Stewart Commission of Colorado College and the Denver Public Library. It covers the period 1830–1840 and deals with the coming of the Crusaders, the missionaries, to carry on the work begun by the Couriers, the explorers and traders. Opening with the story of the Hawaiian pathway to Oregon, the explorations along the coast, and the expressed desire of the Red Men for the help and teachings of the missionaries, it covers the myth of the Flatheads' pilgrimage to St. Louis for the Bible and instruction, and the arrival in Oregon of Jason Lee, followed by the enlistments of Parker, Whitman and Spalding.

Limited in its scope and chiefly valuable in its relation to the series as a whole, the book does much to round out the picture of the place of the missionary in those pioneer days and to show that the "crusade" was a natural one, developing out of the seeming need and desire for help by the Indians. To a great extent, the Hulberts have let the correspondence of the period tell its own story. The resulting effect is of simple naturalness, instead of the confused and abnormal atmosphere created by so many historians in dealing with the missionary. When followed by *The Life and Letters of Marcus and Narcissa Whitman* by the same authors, the Centennial Edition of which is soon to be published, a valuable source of information will be available for the student of that era.

Incidentally, credit should be given to the Hulberts for being among the very few historians who quote accurately from letters in the American Board archives and show no bias in their interpretation. During months of research and study and comparison of existing documents with books which quote them, I have frequently been appalled at the way a sentence was omitted, or a part of it, or a quotation removed from its context and given an interpretation very foreign to what quite evidently was intended by the writer. The fact that the Hulberts do not fall into this error contributes definitely to making the book an important addition to existing pioneer literature.

DOROTHY COLE

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Kagawa speaks in the South, Southwest, and Middle West during March, coming to New England for April.

Recent Publications

American Missionary Association

Facing Facts. The 1935 Annual Report of the American Missionary Association. 120 pp.

American Missionary Association and Church Extension Boards

Widening Trails. An illustrated booklet on our Indian work. 16 pages.

Commission on Missions

A Man of Yesterday Who Built for Tomorrow. An enclosure leaflet on Washington Gladden. 4 pages.

This, That, and the Other

Coming Celebrations

The Whitman Centennial Committee of Walla Walla, Washington, has definitely set the dates for the celebration of the Centenary as August 13–16, 1936. The first day will be given over to the American Medical Association which desires to honor Dr. Marcus Whitman, the American Board pioneer of Waiilatpu fame as the "first American doctor to practice medicine on the Pacific Coast."

The second day will be given over to the National Women's Societies such as the Daughters of the American Revolution, the General Federation of Women's Clubs, and the American Association of University Women, who will honor Mrs. Whitman as "the first homemaker and the first American mother of the Pacific Coast."

On the third day the Oregon Trail Memorial Association will bring out the significance of the Whitman Mission historically; while on the fourth day—that is, Sunday—a religious climax will be given to the whole through the joint committees of the Congregational and Presbyterian churches appointed by our General Council and by the General Assembly of the Presbyterian Church. On this day President Rockwell Harmon Potter of the American Board is expected to speak along with other Congregational and Presbyterian leaders.

As for the Spaldings, the city of Lewiston, Idaho will turn its annual Cherry Blossom festival in May into a Spalding celebration. We understand that the Synod of Idaho (Pres. U. S. A.) will hold services on the mission site at its annual meeting October 13–15 in Lewiston, and that the General Assembly of the Presbyterian Church, meeting at Syracuse will make mention of it, and afterwards commemorative exercises will be held in Rushville and Prattsburg.

Will You Serve in Student Summer Service?

An increasing number of college and seminary young people have been interested in spending all or a part of the summer vacation in some activity which will give them worthwhile experience and an opportunity to serve. *Student Summer Service* conducted by the Church Extension Boards of the Congregational and Christian Churches offers an excellent opportunity for community service. Correspondence with students who can give all or a part of the summer for the sake of the experience to be gained is welcomed. Address Student Summer Service, Church Extension Boards, 287 Fourth Avenue, New York, N. Y.

Will You Aid Student Summer Service?

During the past years college and seminary students serving under the Church Extension Boards in Student Summer Service have conducted hundreds of Church Vacation Schools. In some cases their work has been hampered by lack of materials, in others made most effective by the use of a kit provided by some church school, young people's group, or women's society. If you are interested in providing a kit of supplies for a student, write for a list and approximate cost. Address Student Summer Service, Church Extension Boards, 287 Fourth Ave., New York, N. Y.

Orphans in Ingtai

Rev. and Mrs. Edward H. Smith have taken in sixty-four homeless, helpless orphans turned out to starve in a famine community after drought and flood. They are a fine promising group, and their need has been supplied month by month. One can be cared for for a year for $25. Dr. and Mrs. Willard Beard of Foochow are helping this year at Ingtai; Miss Lanktree is on furlough.

Training Christian Leadership in China

A daughter of the Chinese family in Shaowu which took in and treated as a brother Dr. Walter Judd when he was alone there during his first term of service has been Miss Helen Dizney's assistant in Tehchow and soon will be head of the School of Nursing. She had worked with Dr. Judd in the Shaowu Hospital till it had to be closed, and then Dr. Judd found means to send her through Cheeloo.

Missionary Scholarships

Seven assignments were made for 1936–37 for Missionary Fellowships and Scholarships by Union Theological Seminary, New York. The appointees are missionaries and nationals in China (3), Japan (1), Egypt (1), Africa (1) and Philippines (1).

Several Missionary Fellowships (yielding $750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding $450 a year preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands.

Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. *Applications for 1937–1938* should reach the Seminary by January 1st, 1937. *Further information* can be obtained from the Registrar.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar.

Beirut Graduates

In the ten years the American School has been in Beirut 124 girls have graduated of whom 29 are now teaching, 15 are graduate nurses, 16 are now training to be nurses, eight are stenographers, one is teaching music. Many of the rest are married. Of those who took a part course eight are now teaching. A special course has been arranged in the school so that with four months' work after graduation girls can enter the American University Hospital for training as nurses.

Moving to Beirut

The Trustees of International College, Smyrna, Asia Minor, have practically decided to retire from Turkey permanently. On January 6 they voted, as an immediate policy, to take steps to associate themselves with the trustees of some one educational institution in the Near East in furtherance of education in the Near East for a term not to exceed five (5) years from the opening of the academc year 1936–37 of said college, such association to be evidenced by a written agreement containing such terms and conditions as might be mutually satisfactory to the two boards, and upon the understanding that such association might be terminated by either party at the end of such period, on one year's prior written notice.

The institution selected for this first experiment was the American University of Beirut, provided satisfactory arrangements could be made with that institution.

Some of our readers will remember that the founder and first President of the University at Beirut was a missionary of the American Board; also that at the present time the Board's Near East School of Religion is affiliated with the University in training ministers for the Near East churches.

Fellowship of Prayer

For eighteen years the Protestant churches of America have been using the *Fellowship of Prayer* during the Lenten period. Last year over 750,000 copies of this valuable devotional booklet were used throughout America. The author this year is Raymond C. Brooks, of Pomona College, Claremont, California. The theme is, "Building a Christian World." The series of daily devotions begins on February 26, the first day of Lent and continues until Easter Sunday, April 12. Orders may be sent to the Department of Evangelism, Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Price 3 cents per copy; $2.00 per 100.

Romance in Ethiopia

Doctor Harriet Skemp, who was on the staff of the Ryder Memorial Hospital at Humacao, Puerto Rico, 1927–29, was married in Addis Ababa, Ethiopia, on December 30 to Sigurd Nystrom, medical adviser to one of the Ethiopian commanders on the northern front.

Miss Skemp was born in Dubuque, Iowa, where she was baptized by Dr. George L. Cady and grew up in the First Church. She studied medicine at the University of Iowa.

Mr. Nystrom was born in Asmara, Eritrea, of Swedish missionary parents. According to the bride, "He is tall, very athletic, plays polo, rides and shoots well, plays the violin, loves reading and is just very dear."

Although the Nystroms intend to continue in missionary service under a Swedish society their immediate plan is to go north and establish a Red Cross base at Muja, one hundred miles south of the Makale front.

A New Move in Kentucky

Four years ago Harlan County, Kentucky, made the headlines because of the bloody strife which followed in the wake of labor troubles in connection with its mines. At the center of the county is the town of Evarts, where years ago the American Missionary Association maintained the Black Mountain Academy for the education of mountain youth. In more recent times the old school buildings have been used for church activities by the Church Extension Boards. For the last five years there has been no settled pastor with only intermittent service from summer students.

Mr. and Mrs. Hargis

During this period the church at Upper Montclair, New Jersey, has become interested in the possibilities of Evarts through visits of both its pastors, George C. Vincent and William A. Leath. In December both a new pastor and a new program were inaugurated with the coming of Rev. and Mrs. Robert Hargis to Evarts. Mr. Hargis' family comes from Kentucky and Mrs. Hargis' from Tennessee, so they have many roots in the mountains.

In addition to community service in Evarts proper an inter-denominational larger parish is in process of formation in which three Methodist churches will coöperate with the Congregational church in Evarts, the two pastors working on a fifty-fifty basis. Mark H. Dawber of the Methodist Board of Home Missions and Church Extension has been active in formulating these plans.

Changes in Georgia

The close of the year saw a general reshifting of the pastors of our Georgia churches. After nearly five years with the Friendship Parish in South Georgia, Alan Jones has gone to a group of churches in the northern part of the state known as the Macedonia Parish. The former pastor of this field, T. L. Leverett, has gone to the Center Church of Atlanta and the County Line Church, where W. Carl Parker has served for thirteen years. Mr. Parker in turn goes to Friendship Parish to take the place of Alan Jones—thus completing the shift.

Campbell Folk School Receives Bequest

Miss Doris Ulmann, whose photographic studies of various Southern types and of Albert Einstein are well known, died last August leaving an estate which has been appraised at a net valuation of $433,078. After the payment of certain personal bequests and one annuity, $15,000 goes to Berea College and the residue of the estate to the John C. Campbell Folk School of Brasstown, North Carolina. It is estimated that this legacy will amount to approximately $200,000. The Campbell Folk School receives an annual grant from The American Missionary Association. It is located in the extreme western corner of North Carolina in the heart of the Southern Mountains and is named for a former principal of Pleasant Hill Academy. The school might be described as a rural social settlement with the emphasis upon the training of leaders who will remain in the mountains.

Talladega's Progress

Straight Ahead in Heavy Seas is a forty-page booklet containing the second annual report of Buell Gallagher as president of Talladega College, covering the school year 1934–35. A number of significant facts are set forth, many of them by means of charts.

Both the student body and the physical equipment of the school have grown more rapidly than has its endowment. For the liberal arts colleges of the country as a whole the number of graduates is 40 per cent of the number who enter as freshmen.

Only once in the past seven years has Talladega fallen below this level, while for two classes the proportion of graduates was 60 per cent. Drewry Practice High School, which is maintained by the college, is one of only nine Class A high schools for Negroes in Alabama.

The All-Alabama Institute of Religion which met on Talladega's campus with its delegates about equally divided between the white and Negro colleges of the state is a happy omen of better race relations. The college plant is in dire need of much paint and several roofs, while the president dreams of providing better housing for his faculty.

Will You Give an Organ?

Dr. Mary Cushman of Chilesso, West Africa Mission, asks if any one has a parlor or small church organ they no longer care for, now that radio instruments are in so many American homes. A fine young man, Lutero, a Dondi graduate, who is naturally very musical, and learned to play the organ at the Currie Institute, Dondi, has now charge of a new outstation and would be very grateful for a used parlor organ in good condition for his church. He believes he can pay the transport charges. Write Harvey L. Meeken, Agent, 14 Beacon St., Boston, Mass.

Books that Itinerate

Travel Library service has been one of the activities of the Department of World Friendship of the Education Society for many years. It does not take a large part of the budget, nor a large share of time. But it does bring to many people of our churches, books in the field of missions and world friendship which they might otherwise be unable to procure. Such a "library" consists of ten books packed in a suitable case for mailing, is loaned to a church for one month, and is then passed on to another church. At present there are 74 of these travel libraries in active service and it is estimated that 15,000 books are read a year as a result of this service.

Mr. and Mrs. Robert Chandler, Mr. Grimes

Miss Husted and students

Photographed in China and Japan by Dr. Hugh Vernon White

Personals

Rev. Leland W. Mann, formerly of the Japan Mission, has recently accepted a call to the Congregational Church in Mendon, Illinois.

Rev. Henry P. Judd, who for twenty-seven years has been connected with that historic organization, the Hawaiian Board of Missions, has accepted a call from the University of Hawaii to the chair in Hawaiian Language and History.

He wrote that he had 250 students in his five courses; that he was preparing a course in Hawaiian history entitled "Great Leaders of Hawaii"—a biographical interpretation, so to speak, of Hawaiian history.

To our old-time friend and colleague in missionary service THE MISSIONARY HERALD sends its Aloha.

Dr. A. L. Warnshuis, 156 Fifth Ave., New York City, has for sale Dr. Edgar Brookes' *The Color Problem in South Africa.*

Rev. and Mrs. Richard S. Rose, now on furlough, are studying in California. Mrs. Rose, before leaving India had been working on a series of ten Rainbow Readers. Six had been published, sanctioned by the Government Textbook Committee, and put on the list of approved textbooks for Indian schools.

Jay T. Stocking, D.D., Moderator of the General Council, died on January 27 at his home in Newton Centre. The Commission on Missions, receiving the news by telegraph, observed three minutes of silence at its forenoon session in Evanston, and passed a resolution of regret and of sympathy with his family.

Eleanor Wilson, formerly Principal of the Women's Evangelistic School in Kobe, Japan, and of late Acting Associate Secretary of the American Board, sailed from Boston on a freighter February 3 for Japan, where she will remain a month or so until the McCalls join her. She will then go with them to Micronesia.

Rev. Joseph L. Moulton of Rahuri is on Ross Thomas' job as well as his own during the latter's furlough, and Mrs. Moulton is looking after the Station School during Miss Loleta Wood's absence.

Rev. Samuel M. Penn, who has been pastor of a group of rural churches around Sophia, North Carolina, has added to his parish the First Christian Church of High Point, the chief town of this region. Not for twenty-two years has this church had a local pastor. Having the minister attend the prayer meeting of the church was a new experience for the faithful. In order that Mr. Penn may take care of High Point he is being relieved of his responsibility for Providence Chapel and Bailey's Grove.

Dr. Ruth A. Parmelee is a member of the governing committee of the Kokkinia Hospital which was taken over by the Greek government to use as a model for all the government hospitals of the country; she is also the Director of its out-patient department. A bill for government schools of nursing has become law. Dr. Parmelee has been working on an English-Greek lexicon of medical, psychological, and special terms. An Outline of Hygiene she typed in Greek is being used for study.

W. A. Daniel, who was formerly associated with Mr. Brownlee in the administration of The American Missionary Association, on February 1 became Regional Director for the Mid-West under the Works Progress Administration for the study and initiating of types of employment for Negroes of the skilled-labor and white-collar classes.

Dr. Thomas Dick Slagle, who began his work at Ryder Memorial Hospital, Humacao, Puerto Rico, early in January, was born in Franklin, North Carolina, and received his academic training at Piedmont College and the University of North Carolina where he received his bachelor's degree in 1928. The next four years were spent at the Cornell University Medical School in New York City, followed by a two-year interneship at the Methodist Episcopal Hospital in Brooklyn. Since then he has had experience as resident physician at the University Hospital in Syracuse and the Beekman Street Hospital in New York.

The registrar of the University of North Carolina writes: "Dr. Slagle is one of the most delightful people I have had the opportunity of knowing during my thirteen years with the University. He smiles constantly, has tremendous character, has a fine intelligence, while during his stay here his physique indicated that no work would be too difficult or too exacting for him to carry on indefinitely. I cannot imagine anyone among my acquaintances whose inherent qualifications would seem to fit him better for work as a missionary."

Mrs. Helen Field Slagle, R.N. was born in Guilford, Connecticut and graduated from high school in Madison, Connecticut. She took her nurses' training at Bellevue Hospital in New York City. After her marriage to Dr. Slagle in June of 1934 she took a course in Public Health nursing at Syracuse University, and has since been employed in the out-patient department of New York Hospital. She expects to join her husband on the staff of Ryder Memorial Hospital in about three months.

Agnes A. Wood of South Africa, arriving on furlough the middle of January, has headed the industrial department in Inanda Seminary, South Africa. An Iowa girl, she received her B.S. degree from Iowa State College, taught before and after that, in all six years; did Farm Bureau Extension work a year; and was research assistant in chemistry in a Chicago hospital for three years before her appointment by the American Board in 1929.

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In Memoriam

"Our Miss Lamson"

When Kate Glidden Lamson retired in 1924 from the office of Foreign Secretary of the Woman's Board of Missions which she had held for twenty-two years, following ten years of service as Secretary for Junior Work, she wrote a little note to each of "her" missionaries to accompany the circular announcing a marked change in personnel, since the late Alice M. Kyle also retired that year. Many of them she had seen in their homes abroad and at their work when in 1911–1912 she and her dear friend, Miss Sarah Louise Day, visited the fields of India, Ceylon and Japan and China.

And "her" missionaries wrote her in return, and their letters were copied as a labor of love by one devoted friend as a typewritten book, *A Wreath of Evergreens*, which she cherished as her dearest treasure in all the years to follow until she went "home" on Sunday, January 26, 1936. Extracts from these letters follow, set off by dots instead of repeated quotation marks. They show the place she held in hearts in every part of the world.

"I am thankful, Dear Lady, that I had the privilege of being under your care so many years, thankful for all the love and patience you showed me . . . You have been a dear motherly friend without whom I should have lost something unspeakably sweet in my life . . . Your beautiful letter on the eve of your resignation touched my heart, for I know what it must mean to you to take this step. You do it with the fine spirit that adds luster to the bright crown of the years of unselfish, whole-hearted service you have given . . . The correspondence with the Woman's Board through you has been on a high plane. We have never been allowed to doubt for a moment the support and coöperation which you there were giving us at every point, and the deep spiritual comradeship of all our joint work . . . The thought of you at our home base, what you are and what you are doing, has never ceased to be a personal inspiration to me. This you will continue to be whether you are actively in the work or not . . . I shall miss your letters very much. You have always been such a staunch friend to me and your letters such a help and comfort . . . Those letters were like a warm handclasp . . . Your dear personal note reached me by this last steamer, and as always your dear big warm loving heart shines through . . . Some people seem to think the missionary on the foreign field has the hardest part, but I sometimes think it is even harder to remain at home and keep the contacts close, the understanding of situations abroad clear, and the interest keen . . . It has been given to you during these years to render a splendid service to women over all the foreign fields."

Miss Lamson had become a Director of the Woman's Board in 1889, and was a member of the Committee on Junior Work before she joined the secretarial staff. Her clear mind, her grasp of affairs, her commanding ability, was recognized by all who knew her. In her letters to the ends of the earth was to be found the very lifeblood of the Board.

Paul Leaton Corbin

For thirty years Dr. Paul L. Corbin was a member of the Taiku Station of the American Board in Shansi. Going to the field, in 1904, as one of the first new recruits to assume the burdens laid down by the Boxer martyrs, he remained intimately connected with Taiku until his death in that city, on January 9, 1936. Even after ill health compelled retirement from active service, in 1932, he continued to make his home in Taiku instead of returning to the United States.

When Paul Corbin reached Shansi, the mission was just recovering from the Boxer holocaust. Dr. I. J. Atwood, aged and broken in health, had returned from retirement in America to begin the work again. Dr. Corbin therefore came as a welcome recruit to share the work and to lift a heavy load from Dr. Atwood's shoulders.

With the spirit of a true evangelist Paul Corbin began at once to gather the scattered flock together, to inspire them with new confidence and devotion and to organize them for the evangelization of a wider area. Under his leadership many new out-station churches and schools were opened, and the membership of the churches increased with great rapidity.

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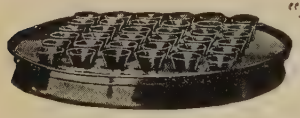
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During the fall, winter, and spring months Paul Corbin spent most of his time in the country, touring the field, living with the country people, holding station classes, and advising with pastors and local church leaders. Always he regarded himself as a pastor-at-large, the shepherd of a widely scattered flock. The joys, the sorrows, the troubles of the country folk were his.

Many were the people who sought his counsel and help. Large-hearted and generous, he shared his time and money with those who needed help. Many a girl and boy can thank him for making an education possible. And many a poor Christian received financial help to tide him over hard times. Even after retiring from active service, when he was no longer able to visit the country, friends of former days sought him out for a friendly chat or asked his advice and help. In this generous giving of himself through the years Paul Corbin perhaps rendered his greatest contribution to the work.

Oberlin-in-Shansi also owes not a little to Paul Corbin, who gave much time and thought to the development of the school, especially in its infancy, advising with Dr. H. H. Kung, Principal —now Minister of Finance—on the field and also promoting the work at the home base. Even in his later years this school remained one of the projects closest to his heart.

Always a great reader, early in his missionary career he began collecting books on China, most of which he managed at one time or another to read. In this way he built up one of the finest private libraries dealing with China to be found in the entire country. It has been willed to Oberlin, from which he received his Bachelor of Divinity degree the year of his appointment as a missionary of the American Board, and also in 1921 his Doctor of Sacred Theology degree. His college was Blackburn College, for he was an Illinois man, born in Carlinsville.

When he reached the age of sixty years—of which approximately half had been spent in America and half in China—Dr. Corbin's Chinese friends gathered in the Taiku Church to pay their respects in true Chinese fashion. As it happened, this took place a few months before his death. It was a fitting tribute to his long years of service in the Taiku field.

PHILLIP D. DUTTON

Emily Crosby Wheeler

Emily Wheeler was born November 20, 1854, in Warren, Maine. When she was three years old her parents were appointed missionaries of the American Board and served for thirty-nine years in Harpoot, Eastern Turkey Mission. Her father, Rev. Crosby Wheeler, was founder and first president of Euphrates College.

Coming to America for her education, Emily graduated from Wellesley College in 1880, and from that date to 1896 taught in the girls' department of Euphrates College, under appointment by the American Board.

In 1895 occurred the sweeping attack of the Turks upon the Armenians; the main buildings of the girls' department and several missionary residences were burned and the missionaries occupied the main stone college buildings; they were fired upon but no one was wounded. Dr. Wheeler, ill at the time, was invalided home the following year, his family accompanying him.

The massacres of 1895–96 in Tur-

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key left in their train many children without parents or other protectors. A movement was started in New York to raise funds for the stricken Armenians, and Rev. Frederick D. Greene from Van, Turkey, and Miss Wheeler were moving spirits in this relief enterprise, 1896–1900.

In the meantime, famine in India had left deep distress and many orphans. It was decided to put both needs under one relief organization, and in 1904 the National Armenian and Indian Relief Association was incorporated in New York, with the Hon. Everett P. Wheeler President, and Seth Low, William Hayes Ward, Josiah Strong, and men of that type on the Board of Directors. Secretary Barton of the American Board and Miss Wheeler were charter members.

Miss Wheeler was made secretary and treasurer of the corporation, which position she has notably filled to the time of her death on January 18. Upon the death of Everett Wheeler, Secretary Barton was elected President of the Corporation.

The society has employed no overseas paid agents but has made use of missionaries to select the recipients of aid and supervise its use. One and three quarters millions has been raised, this work administered from Worcester, Massachusetts, for several years, but later from Miss Wheeler's home in Brooklyn, New York, her sister, Mrs. Friend, assisting her.

Some years ago Miss Wheeler agreed with the President that when her work was done no successor should be appointed, since the emergency that called the society into existence had passed. It has been intimately identified with her life and came to be known as "Miss Emily Wheeler's Society." Its success has been due chiefly to her sympathetic devotion and energetic promotion.

"Many of the orphans who have been taken care of by you and educated," wrote recently the chairman of a local committee in India, "are holding good positions in various Missions, in Government, Railways and Commercial Firms, and several of them are prominent leaders in our Churches. Blessed art thou among women and whatever you have done for your orphans you have done unto the Lord."

JAMES L. BARTON

The Chronicle

FURLOUGHS AUTHORIZED

January 14. Rev. and Mrs. Alford Carleton, Mr. and Mrs. Luther R. Fowle, Rev. and Mrs. Merrill N. Isely, beginning in July, 1936; Miss Bertha B. Morley and Miss Fannie G. Noyes, beginning in June, 1936; all of the Near East Mission.

January 14. Rev. and Mrs. A. J. Saunders of the Madura Mission, beginning in the spring of 1936.

* * *

SAILED FOR THE FIELD

December 28. From New Orleans, Dr. Thomas Dick Slagle, joining the staff of the Ryder Memorial Hospital at Humacao, Puerto Rico.

January 5. From Boston, Rev. Henry J. Bennett, returning to the Japan Mission.

January 8. From New York, Miss Edith J. Fuller, returning to the East Africa Mission.

January 18. From Liverpool, Miss Florence M. Ridley, returning to the Marathi Mission.

February 3. From Boston, Miss Eleanor Wilson, for Japan on her way to Micronesia.

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ARRIVAL ON THE FIELD

January 11. At Saloniki, Rev. Ernest W. Riggs, returning to Anatolia College.

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ARRIVAL FROM THE FIELD

January 15. In New York, Miss Agnes A. Wood of Inanda, South Africa.

* * *

BIRTHS

December 11. At Wadley, Alabama, a daughter, Beth Elaine, to President and Mrs. Ross Ensminger of Southern Union College.

January 14. At Mendon, Illinois, a son, Arthur Romig, to Rev. and Mrs. Leland W. Mann, formerly of the Japan Mission.

February 1. At Guadalajara, Mexico, a son, Samuel Holton, to Rev. and Mrs. Clarence A. Neff of the Mexico Mission.

February 3. At Wai, India, a son, to Rev. and Mrs. Winfield Q. Swart of the Marathi Mission.

* * *

DEATHS

January 19. In Brooklyn, Miss Emily C. Wheeler, missionary in Turkey 1860–1869.

January 26. In Cambridge, Massachusetts, Miss Kate G. Lamson, a secretary of the Woman's Board of Missions 1893–1924.

January 29. In Claremont, California, Mrs. Horace T. (Della McCord) Wagner, missionary in Mexico 1895–1913.

February 8. In Worcester, Massachusetts, John C. Berry, M.D., missionary in Japan 1871–1896; member of the Prudential Committee 1912–1921.

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February 12. At Chattanooga, Tennessee, Rev. Hubert A. Allen, pastor of Union Church, Chattanooga.

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